MILITARY CHAPLAINS' REVIEW

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MILITARY CHAPLAINS REVIEW

FUTURE MINISTRIES

WINTER, 1978

PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and femine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort Wadsworth, Staten Island, New York 10305. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

EDITOR

Chaplain (LTC) John J. Hoogland May 1971—June 1974
Chaplain (LTC) Joseph E. Galle III July 1974—September 1976
Chaplain (LTC) Rodger R. Venzke October 1976—

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WHAT LIES AHEAD?

Some years ago, one of our chaplains was involved in an interesting discussion with his commander and some other officers about the future. "What do you think, Chaplain," asked the commander, "if we ever find life on another planet will there be sin there too?" Before the chaplain could reply, a young lieutenant retorted: "One thing's for sure, sir—when we get there there will be!"

Some things about the future are very predictable—certain, in fact. There will always be suffering resulting from evil and healing emanating from love. The central theme of our ministry—God's compassion for his people—will remain. But our specific areas of concern, as well as our techniques and tools for service, are changing more rapidly in our lifetime than they have in all the centuries preceding.

We need to be concerned about future forms of ministry and actively involved in the preparation for them today. That's why we sponsored a Future Ministries Conference last May. Obviously, it was impossible to invite every chaplain. But the presentations delivered there were of such significance we wanted to share them as broadly as possible. Six of the following articles, therefore, are based on the presentations of our conference leaders: Dr. Robert Lifton, Dr. Grant Shockley, Bishop Paul Moore, Sister Rosemary Duncan, Dr. Earl Brewer, and Dr. John Biersdorf. Chaplains Wendell Wright and David Boyce, who served respectively as convener and coordinator for the conference, also offer some stimulating perspectives on the importance of our concern with the future.

Frankly, forecasting is a frightening job. One tends to see all present trends as future disasters. But of all people, you and I should be confident of the infinitude of God's truth and mercy. That message, thank God, is still echoed in the voices of our parishioners who sing James Russell Lowell's hymn with confidence:

> Though the cause of evil prosper,
> Yet 'tis truth alone is strong;
> Though her portion be the scaffold,
> And upon the throne be wrong,
> Yet that scaffold sways the future,
> And, behind the dim unknown,
> Standeth God within the shadow
> keeping watch above his own.

ORRIS E. KELLY
Chaplain (Major General), USA
Chief of Chaplains

HEADQUARTERS
DEPARTMENT OF THE ARMY
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IN THIS ISSUE

"If we don't anticipate and act on the future, we may find ourselves being acted upon by the rapid rate of change . . ."

——David Boyce

* * * * * *

" . . . revelation occurs in the past, the present, and the future . . . . Revelation is this marvelous expansion of our understanding of God and ourselves and the widening of our concept of whom we consider to be part of God's family."

——Paul Moore

* * * * * *

"While I suspect that the institutional church and organized religion will grow in importance after we have turned the corner into the next century, the two decades ahead will be marked by a continuing decline in influence."

——Rosemary Duncan

* * * * * *

" . . . God has been revealed as Father, Son, and Spirit . . . . the clergy's future can only be measured by its ability and its wisdom in keeping this central truth before the rest of us men . . ."

——James Schall

MINISTRY IN TRANSITION

Chaplain (LTC) David G. Boyce

Inasmuch as ye have done it
unto one of the least of
these my brethren, ye have
done it unto me.
—Matthew 25:40

May the Force be with you.
—Star Wars

A pundit once conjectured that Adam must have remarked to Eve while leaving the Garden of Eden, "Dear, we are now entering a period of transition." Today, we are all too familiar with the concept of transition in our own lives. Automobiles and household goods are built for obsolescence. Change is apparent wherever we choose to look. The old is giving way to the new with increasing urgency and tempo.

Daniel Bell of Howard University contends that we are in transition from the Industrial Age to the Post-Industrial Age. The rate of social and technological change is greater today than it has been at any time in the past. This often repeated statement is true but it does not differentiate our moment in history from others. It has been equally true at most times in the past. What does differentiate our time from previous ones, explains Dr. Russell Ackoff of the University of Pennsylvania, is a qualitative change brought about by the rate of change we have achieved.

In his famous lecture on the two cultures, Sir Charles P. Snow addressed the concept of change by stating that during all human history until this century, the rate of social change has been so slow that it could pass unnoticed in a person's lifetime. That is no longer true and now the rate of change has increased so much that our imagination can't keep up with it. Alvin Toffler's central thesis

Chaplain Boyce, a Presbyterian clergyman, has been a member of the US Army Chaplain Board since mid-1973. In addition to his duties as Audio/Visual Officer, Chaplain Boyce has conducted a wide survey of futuristic studies and formally represents the Board in the area of futurology. He served as the Conference Coordinator for the Future Ministries Conference at which many of the presentations in this issue were given.

is that our society's inability to adapt to the increasing rate of change, not to its content or direction is the most crucial problem of our time.

In the lifetime of the reader of this article, there has been a greater increase in the speed of travel than there has been in all of history up to his birth. The rates at which information can be communicated, energy can be generated, and products can be manufactured have gone through similar accelerating increases. Such changes mean that in your lifetime and mine society has had to face larger changes than civilization as a whole has had to face from its inception up to our births. And the rate of change continues to accelerate.

Increases in the rate of change of technology have decreased the effectiveness of experience as a teacher. It is too slow. Trial and error require more time than is currently available between changes to require response. Forrester's law becomes increasingly valid—the more complex the situation the more likely the intuitive response will be counter productive.

Consider the unbelievable changes that have taken place with such dizzying rapidity in only a very few years: the breaking down of far-flung empires and the springing up of new nations; the massive shifting of alliances, with yesterday's friends becoming today's foes; ecumenism among the churches and the questioning of theology's basic tenets by theologians; sweeping transformations in race relations and in our sexual mores; unheard of restraining in the face of provocations that would once have led instantaneously to all out war.

Technological change is extensive. From color television to nuclear fission, from holographic media trips to intergalactic space ships, the mind is boggled. Biological change is far reaching. In 30 years the human mind may know how to redesign the human mind. Human genetic engineering is awesome in its potentiality. As the scientific and medical knowledge of genetic engineering increases, the prospect of predetermining everything from eye color and sex to polygenic traits like memory retention increases as well.

Technological and biological changes raise moral and ethical questions for the future. We may learn to ask "Should we" instead of "Can we" when introducing change.

Just 47 years ago, 2 billion people populated the earth. Today, the population stands at more than 4 billion. The president of the World Bank, William McNamara, contends that the spectre of over-population stands as equal to the threat of thermonuclear war.

The proliferation of nuclear capability continues. By 1985, there will be 35 nations with nuclear capability. Add that to terrorism and the world has a new recipe for catastrophe.

It is the observation of Eric Hoffer that any period of drastic change puts an intolerable strain on the cerebral cortex, the most lately evolved and therefore the most human and most vulnerable portion of the brain, leaving us at the mercy of the more primitive brain centers. Thus, he contends that any time of upheaval and transition is bound to be a time of barbarization.

The many sayers and purveyors of doom offer up lugubrious prognostications of coming disaster: totally destructive wars, mega-famine, and an environment polluted and destroyed by the year 2,000. Others speak of the deadly loss of meaning and purpose, the current sense of alienation, and faith itself being questioned. "Things fall apart, the center cannot hold. . . ."

It is natural to want to have some clue as to what will happen. Before one of his battles, Julius Ceasar called for his seer to tell him the outcome. Whereupon, the seer examined the entrails of an owl and predicted, "You will be victorious."

The future may be described as gloomy or bright according to whether the one making the prediction is an optimist or a pessimist. An anecdote is related concerning an angel looking down from heaven on the final day of creation. When asked if he was optimistic or pessimistic about the future of the earth he thoughtfully replied, "Basically I'm optimistic." "Then," he was asked, "why do you scowl?" To which he replied, "I'm not sure there is sufficient justification for my optimism."

In the midst of transition, upheaval and change, what does change have to say to ministry and what does ministry have to say to change? Perhaps not very much according to one theologian, who contends that religion and clerics like alchemists, gandy dancers, witch doctors, river boat captains, town criers, black smiths, epic poets and court jesters are becoming obsolete.

Several years ago in one episode of Rod Sterling's TV series *Twilight Zone*, the story centered around a court trial. A man is brought before the bar of justice, not on any charge of criminal behavior, but because he has been declared obsolete by his fellow human beings. He is being given one last chance to disprove the allegation and avoid the sentence of extinction. There are those who would say that the Church, if not already obsolete, stands the danger of becoming so in the future.

If we don't anticipate and act on the future, we may find ourselves being acted upon by the rapid rate of change of the future. As Benjamin Franklin remarked, "He that does not look ahead may be surprised to find himself behind." And it is the observation of Marshall McLuhan that most of us have a rear-view-mirror mentality. We march into the future looking backward singing "Those were the Days My Friend." According to Herbert Muller, religion is no longer a vital concern of most contemporary thinkers and religion today seems to be confused and ambiguous.

Carl Rowan, a writer for the Fields Enterprise Syndicate has suggested that religion comes and goes in different forms and that football is the new religion among us. According to Rowan, after counting the tickets, the beer, the hot dogs, the pennants, and the wagers, probably a lot more money goes into pro football every Sunday than into all those collection plates at the 328,657 churches that dot America. "But again, football is the new religion."

In a more traditional view, Dr. Martin Marty, a Professor of Church History at the University of Chicago, contends that denominations do not define their belief systems clearly anymore. He explains that denominations are in trouble because they appear remote, impersonal and bureaucratic.

Roman Catholic theologian, Dr. Karl Rahner of Munich, Germany, is persuaded that in the future, the Church will have to adopt itself to change in society and change in religion. He foresees that the Church will be characterized by a diversity of groups. The new Catholic charismatics have a role in combating the extreme intellectualism of the Church and the intellectuals will be needed to clarify the pentecostal activity.

It is the estimate of the World Council of Churches that by the year 2,000 one-half of all Christians in the world will be charismatic, non-white, and living in the southern hemisphere.

Concerned about future ministries, the California Diocese of the Episcopal Church has made a major effort over the past decade to futurize itself. By so doing, it has endured criticisms from Church traditionalists who feel "God will provide" in the future and from non-church people who want to know what right the church has to "meddle with the future." Archdeacon Weaver explains in *The Study of the Future* by Edward Cornish that the Diocese sought to create "an instrumentality that might guide it in its determination of the stance of the church as it moved with mankind into the mysteries of the 21st Century." That instrumentality became a think tank and futures planning council.

The crucial question has to do with being able to hear and understand. We have to know the language of the day that is spoken and the signs of the time being used by those who cry for help. The words may sound unfamiliar and the signs may seem bizzare but that is our problem. It is ours to decide if we are willing to hear and willing to care.

Related to this is a recent statement by pollster George Gallup, Jr., who contends that U.S. religious leaders have "only a vague notion" of where people are headed spiritually, particularly the nation's youth.

If we read the signs of the time with a modicum of accuracy, there seem to be rather obvious issues needing our attention now and in the future. Some of these issues are racism, sexism, agism, sexuality, bio-medical ethics, technological ethics and emerging value systems. We must hear and understand and act upon these issues if we are serious about our ministry and if we are willing to hear and respond to the call: Is anybody there? Does anybody care?

In addition to the above issues, there is a "new" one in our society, the single adult. Although our society is geared to the convenience of the nuclear family, only 37% of our population is part of a nuclear family. More and more, with persons uncoupling through divorce, or refusing the heavy commitment of marriage, plus the loss of partners through accident, suicide or illness as a result of contemporary human stress, the single life, as opposed to the married life, is moving closer toward the fifty-fifty mark. If we can read the signs, understand the language and decode the messages, there is a burgeoning ministry to these adult singles, these people who are alone.

The writer of this article is haunted by the memory of a young soldier who came to see his unit chaplain. When the chaplain inquired about the nature of his problem, the young man without speaking stuck out his hands and showed where he had cut both wrists with a razor. The wet dark stain on the cuffs of his field jacket was blood. This was his way of asking: Is anybody there? Does anybody care?

We are the representatives of a future shocked church. The effectiveness of our ministry is threatened by rapid change, a period of radical transition, and the ever present threat of violent upheavals. What can be done?

Prudent planning seems to be an essential ingredient. It is the contention of theologian Letty Russell of Yale University that

theology with its dimension of hoping needs futurology with its emphasis on planning in order to provide concreteness and to spell out specific affirmative and positive actions for ministry. On the other hand, planning or concrete designs for opening up the future, provided in part by futurology, needs the theological dimensions that concern themselves with God's purposes in creating a more human society.

This combination of theology and futurology has the potential for good in the design of future ministries. The application can be made on both the organizational and the personal levels. The church as an organization and institution can make good use of futurology techniques and strategies. Using scenarios, trend extrapolation and the Delphi technique, probable and possible changes in the future can be ascertained. Once the probable and possible changes have been identified, the preferable changes can be determined. When the organization has decided what changes are preferable and what alternative futures are desireable than the first phase is completed.

The second phase has three steps. The first step is the clarification of organizational values. The second step is the setting of organizational priorities and the third step is commitment to the specific plan of preferable change and alternative futures for the organization.

The faster the rate of change, the greater the need of long range planning in an organization. This kind of long range planning could provide the church with a positive paradigm for future form of ministries in a future shocked world.

The church has a ministry to those in the midst of confusing changes, radical transition and sustained stress. It is a ministry of affirmation, of meeting needs. It is a ministry of hearing what the heart says and helping where the hurt is. It is a ministry of hearing and decoding the messages, no matter how unfamilar the language, no matter how bizzare the signs: Is there anyone there? Does anyone care?

Ours is a ministry of caring. Caring in a constructive, helpful, potent, and meaningful way takes time and energy and concern and serious planning. Let us plan and plan well and claim the future for God.

SOCIETAL TRENDS AND CHANGING VALUES

Chaplain (COL) Wendell T. Wright

The following is an outline of some of the changing values that will probably be faced by society in the future. In essence, it is a summary of the works of Lyle E. Schaller and William Glasser.*

Schaller illustrates the difficulty of making predictions about the future. First, it is difficult to predict the future in specific terms. Secondly, while technological changes may occur rapidly, they, too, are difficult to predict. Third, changes affecting interpersonal relationships usually occur at a comparatively slow pace. Fourth, while the passage of time brings changes, the changes usually are in the direction of increasing the complexity of life, not in decreasing it.

Technological and social change are value laden. So let's turn to some generalizations in an attempt to identify central issues and to understand what's happening today in order to draw some conclusions about tomorrow.

Schaller says we are in the midst of the "big revolution." He illustrates this by several seemingly unrelated incidents. But all of his illustrations carry a common theme. Each represents the expansion of the rights of individuals and a reduction of the pressure of the culture on the individual. The big revolution began after World War II and is still in progress. For centuries people were trained to fit into existing structures, patterns, schedules, and traditions. The revolution is changing that. Increasingly the emphasis is to change the culture to accommodate people and to affirm differences among people. Under this umbrella of change can be placed such movements as black liberation, women's liberation, youth liberation, gay

* Lyle E. Schaller, *Understanding Tomorrow* (Nashville: Abingdon, 1976); William Glasser, *The Identity Society* (New York: Harper & Row, 1972).

Chaplain Wright is a Southern Baptist clergyman who has served as President of the US Army Chaplain Board since January 1975. He holds an Ed.D. degree in Human Resource Development from George Washington University. The above article is a summary of an oral presentation delivered by Chaplain Wright at the DARCOM Training Conference in Alexandria, VA, in October, 1977.

liberation, and scores of other pressures for changing the patterns of society.

Those who can grasp the nature and direction of the big revolution will have an enormous advantage over those who do not, both in understanding and in responding to the changes that are a part of the second half of this century. Normally, rejection is the initial response to any new idea. Those who can put together the concepts of the big revolution and the normal response of rejection to change will have an above-average ability to understand tomorrow and to predict what it will bring.

Consequences of the big revolution are all about us. They can be seen in the rapid strides taken by blacks, women, and youth. They can be seen in structural designs created to accommodate the handicapped. They can be seen in the struggle over the ordination of women. They can be seen in public schools, previously managed primarily for the benefit of administration, increasingly changing to accommodate students.

The big revolution is behind radical changes in the Army and the discontinuance of the draft. It is the basic force behind efforts to humanize work and encourage job fulfillment. It is behind the exodus of thousands of priests from the Roman Catholic Church, and the rapid increase in the number of female executives in large corporations.

In accord with Puritan tradition and the concept of majority rule, most organizations are structured to tell people what they cannot do. This has effectively smothered creativity and discouraged initiative. The larger, more complex, and top heavy, the more likely an organization will be structured to tell people what they cannot do.

Today, the number of persons who want to tell us what they can and what they cannot do continues to grow, while the number who are looking for someone to tell them what they can or cannot do is shrinking rapidly.

For much of the history of the United States, the basic alternative to the pressures to conform to the "civilized" East was to follow the frontier westward. When the frontier disappeared, the subsequent response was the big revolution. Another response was a significant change in how the older generation "civilizes" or "socializes" the next generation.

For centuries a basic function of every culture in society has been to civilize the children and youth to fit into that culture. There

have always been two constant factors in the civilization process. First, the older people trained the younger members of the society in the folk ways of that culture. Second, those doing the civilizing normally greatly outnumber those being civilized. It is a rare and memorable era when either condition is reversed.

It may be helpful to review the most recent occasion when the civilizing forces were at least partially overwhelmed by those being civilized. When this happened it produced a minor revolution with long lasting effects.

What happened in the 1960s?

First, the number of persons responsible for civilizing the young, those twenty-five and over, increased by approximately nine percent. But the number of young persons, fourteen to twenty-four, rose from twenty-six million in 1959 to nearly thirty-nine million in 1969. The number of people to be instructed in the customs and traditions of the culture increased by a greater number than it had grown in the previous seventy years.

What made the task even more difficult were three other factors: The first was the big revolution which called into question and ultimately rejected the civilizing process. The second factor, which made the civilizing task even more difficult in the 1960s, was the shift from survival goals to questions of identity. The third, which upset the whole process, was that many of the adults in the civilizing group left their allies to unite with the young "barbarians."

To a substantial degree the young people reversed the flow and instructed, civilized, or converted the older generation to the value systems, perspectives, and expectations of the younger generation. Other older people failed to understand what was happening. Many saw what was happening and deeply resented it.

Perhaps the most visible consequence of these changes in the civilizing processes was to create the mirage of a "generation gap." It was not a gap as much as it was a difference between perspectives and value systems. Young people of the 1960s had questions to ask, values to express, and concerns to share. In many cases they concluded they were not being heard, so they simply increased the volume.

Margaret Meade has suggested that these, "the oldest postwar people," grew up in a world in which they were, in fact, the first born. No one before grew up in a world in which the solar system was being explored by space ship, in which television created a completely new means of communication and socialization,

in which man had the power to destroy all human life on his planet, in which a train of thought was regularly interrupted by commercials, in which it was not uncommon to have close friends from another continent, in which battles were reported in living color in one's living room the same day they were fought.

As Meade pointed out, the horrible realization of what their elders had wrought led this new generation to struggle, "often with more vigor than wisdom, for their own role."

Many of those experiencing this post-war world were on the college and university campuses in the 1960s. To a significant degree they were there alone. Teachers and administrators had been born and civilized in a pre-war world. They could not hear what was being said by the group they were hired to civilize.

The second-generation in this post-war world, born in the 1952 to 1960 era, went to college in the 1970s and found a completely different environment. They found graduate students, instructors, assistant professors, and administrators from the earlier, first post-war generation. They found people who could hear and understand what they were saying. They did not have to turn up the volume. The civilizing responsibility was passed on to the older members of the first post-war generation. It became relatively quiet on campus in the 1970s.

But American society will never be the same again. People will continue to ask both "Why?" and "Why not?" The civilizing process has become a two-way process.

To understand tomorrow it is also necessary to look at a radical change in the value system which coincided with the big revolution and the reversal of the civilizing process. This is the shift from an emphasis on survival to an emphasis on identity. William Glasser contends that, following World War II, our society entered a new era. Until the middle of this century the primary question was "How do I survive?" During the past twenty-five years the agenda has changed. More and more people are concerned with the search for recognition as persons.

There are several important implications in this shift from primacy of survival goals to the quest for identity.

First, people are finding more meaning from recognition and acceptance as persons than from recognition as the performer of a task. Second, this concept helps explain much of the intergenerational conflict. Third, as Glasser points out, in an identity-oriented society the important motivating forces are involvement

and cooperation, not power. Fourth, this shift from survival goals to an emphasis on identity and role is a threat to every institution which was founded in a survival goal era and which seeks to motivate and control people by power. Fifth, in both individual and organizational terms a focus on the quest for identity and fulfillment of role tends to be divisive. Sixth, this change is a basic reason why institutions no longer can depend on an inherited loyalty of members. This helps explain why it is important to examine the shift from an emphasis on the functional to an emphasis on the relational in our society.

The implications of this growing emphasis on the relational dimensions of life are too many to review completely in this brief article. But the shift from an emphasis on survival identity is a part of this changing context of American society. Tomorrow will bring an even greater emphasis on identity and relational aspects of life. These concepts, along with the big revolution and the reverse civilizing process, provide part of the foundation for understanding why people's expectations of institutions usually exceed the performance.

Through the years American people entrusted tremendous responsibilities to institutions. To a substantial degree, people expected two institutions, schools and churches, to cause children to grow up the way parents wanted them to. Research suggests these and other expectations placed on institutions far exceeded their capabilities. The studies have demonstrated that the three most important factors on the behavior pattern of an individual are the home, the community, and the one-to-one model. A burden has been placed on institutions beyond their capability.

Today society is beginning to shift from training young people to grow up as loyal members of existing institutions to helping them discover who they are, to realize their own potential, and to develop institutions their new society will need. The loyalty of individuals to institutions and organizations is decreasing. Institutions no longer can expect the loyalty of their constituents to be inherited by each new generation. Every organization and institution has to earn the loyalty of each new generation.

The implications of this trend not only are of great significance in understanding tomorrow, they are of basic importance to leaders of institutions. Institutions will have difficulty in attracting newcomers and in earning their loyalty by trying to relive yesterday, by asking newcomers to help implement goals set by earlier leaders, or by using rather than respecting and trusting people.

This shift in the sources of loyalty to an institution relates directly with the change from a survival oriented society to an identity oriented society. Any institution seeking the loyalty of people must do it by involvement, recognition of persons, and participation. It cannot be done by display of force. A key question to raise is "Who is the client?"

Who is the real client in little league baseball? The youngsters or the parents, coaches, and officials?

The same question can be raised about many Sunday school operations. The answer often is revealed in such comments as: "We need to emphasize our outreach to children if we're going to fill those empty rooms we built in 1950." Or, "Mrs. Jones is a wonderful teacher, it's a shame she only has 2 or 3 in her class." Or, "The least parents could do would be to train their children to be quiet in Sunday school. After all, after preparing for the class the teacher has a right to expect them to listen carefully to the lesson."

The most obvious implication is that a means to an end can become an end in itself. There is a tendency for institutions to use, rather than to serve, the clientele they were created to help. This question of the identity of the client is essential to "renew" an organization back to its original reason for being.

One characteristic noted in many organizations is that their operation has become more complex with the increase in their sensitivity to human needs. A word of caution should be added to this generalization. While a more sensitive response to human need usually increases the level of complexity, an increase in the level of complexity does not necessarily produce an increase in the sensitivity to human need. A second thing to note is that the greater the emphasis on human need the more costly the response. Costs include not only money, but also time, energy, enthusiasm, comment, and skill. The more complex a program, the greater the demand for participation by those who will be effected by the program.

Unfortunately, it is generally true that the institution developed around the interaction of persons tends to be more resistant to change than the organization developed around the production of goods. For example, members of a rural congregation may accept change more readily in their farming methods than they are willing to accept in their church. People tend to be more threatened by other people than by objects or things.

In summary, we are in a cultural revolution in which a new cultural model and a new cultural paradigm is being developed. The

last of the twentieth century will probably be period of major transformation for American society. During such a social transformation the great cultural paradigm no longer provides relevant and reasonable solutions to social problems. This increasing inadequacy furnishes the fire and ashes for the emergence of a new model which provides adequate explanation of and solutions for managing social problems. At the individual level this paradigm shift means changing one's values. This presents a psychological problem of wide spread personal disorganization in society, described in such terms as dissonance, anomie, alienation and anxiety.

What is occurring is the death of our older, guiding myth, the American dream. With the expiration of this great vision there is the accompanying social phenomenon of denial, anger, grieve and depression before the final acceptance of the dream's death. Simultaneously, we are in the laborious process of giving birth to a new model. It is weak and must be brought to maturity with great care.

The residual force continues to push old values as solutions to present problems, while the growing force is pulling new values into view. At present these forces offset each other, causing an anxiety-ridden transformation characterized by the apparent valuelessness in society.

Responses to cultural challenges are to be found, in part, in policies. In our personal, public and professional lives we need to support policies that: 1) Fulfill basic human needs; 2) Maintain and improve the physical environment; 3) Conserve natural resources; and 4) Develop greater harmony in personal, local, regional, national, and global communities.

In the future, policies will be based on values directed toward the personal development of all humans (including the fulfillment of physiological, physical and psychological needs). Policies will probably underscore the interdependence of individuals at all levels. There will be a need for greater self reliance and self restraint; for cooperative distribution of scarse resources; for the elimination of racism and sexism; for the redress of social injustices; and for concentrated efforts toward establishing peace. If there is any renewable resource it must be the confidence in humankind's ability to adapt through cultural evolution.

ADVOCACY AND CORRUPTION IN THE HEALING PROFESSIONS

Robert Jay Lifton, M.D.

Looking at the professions, one does well to hold to the old religious distinction between ministerial and prophetic. One should not assume sciences are inherently radical and healing professions intrinsically conservative. There are ministerial and prophetic elements in both the healing professions and the sciences.

But one must also distinguish between the professions and professionalism, the ideology of professional omniscience. The necessity for such a distinction becomes painfully clear if one looks at the situation that prevailed for psychiatrists in Vietnam. The fact is, in such extreme situations, the professional may be no better able than his patient to sort out the nuances of professional commitment, and moral (or immoral) action.

Central to my view of the predicament is the psychology of the survivor. The concept of the survivor derives in my work from the study I did in Hiroshima (1968), and has been fundamental to my subsequent thought. I define a survivor as one who has encountered death in a literal or symbolic way and has remained alive. Let us assume we as professionals share the national "death immersion" of not only Vietnam but the related Watergate-impeachment process and our ways of surviving can have significance for us in our work. We may discover we are not removed from the psychological patterns I found survivors share.

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I

The concept of the survivor includes five patterns. The first is the indelible death image and often has to do with a loss of a sense of invulnerability. The second, death guilt, has to do with a sense of social balance: "If I had died, he or she would have lived." That image of exchange is perhaps the survivor's greatest burden. A third is desensitization, what I call psychic numbing. Numbing, a necessary protective mechanism in holocaust, can become self-perpetrating and express itself in sustained depression, despair, and apathy or withdrawal. A fourth pattern has to do with the "Death taint," resulting in discrimination and mutual distrust. Central to this pattern is the "suspicion of counterfeit insurance," feeling in need and resenting help offered as a reminder of weakness.

The fifth pattern is fundamental to all survivor psychology and encompasses the other four. It is the struggle to find form and significance in one's remaining life. This struggle is visible in more symbolic experiences of holocaust, such as surviving ways of life.

We should keep in mind two survivor alternatives. One can retreat from issues raised by death immersion and remain bound to it in a condition of stasis (or numbing). Or one can confront death immersion and derive insight and change from the experience. The latter response has been the source of most religious and political movements, and of breakthroughs in professional life as well.

A related issue is advocacy, which is crucial to professional renewal. I came to my work with Vietnam veterans from two directions, from prior antiwar advocacy and from concern with holocaust. I sought to combine detachment sufficient to make psychological evaluations with involvement that expressed my own commitments. We always function in this dialectic, and bringing our advocacy "out front" makes us more, rather than less, scientific. Indeed, scientific accuracy is likely to suffer when we hide ethical beliefs behind the claim of neutrality. The Vietnam War constitutes an extreme situation in which the need for an ethical response was very clear. But we have a tradition in depth psychology, evident in Freud, of studying extremes in order to illuminate the (more obscure) ordinary.

II

I want to focus on my experience over 3 years with "rap groups" of antiwar veterans and then generalize about professional issues around advocacy and corruption.

It is important to emphasize the veterans themselves ini-

tiated the groups. The men knew they were "hurting" but did not want help from the V.A., associated with the military, the target of much of their rage. And though they were in psychological pain, they did not consider themselves patients. They wanted to understand what they had been through, begin to heal themselves, and at the same time make known to the public the human cost of the war. These two aspects paralleled the professional dialectic of rigor and advocacy mentioned earlier. Without using those words, the veterans had that combination in mind when they asked me to work with them.

I called in other professionals to assist. The therapeutic and political aspects of our work developed simultaneously. With many stops and starts, a sizable number of these rap groups formed throughout the country.

We made plans for weekly 2-hour meetings but the sessions were so intense that they generally ran for 3 to 4 hours. I also interviewed many individually. We avoided a medical model: we called ourselves "professionals" rather than "therapists" (the veterans often referred to us as "shrinks") and we spoke of rap groups rather than group therapy. We were on a first-name basis, and there was a fluidity in the boundaries between professionals and veterans. But the boundaries remained important to both groups; in the end the healing role was enhanced by the extent to which veterans could become healers to one another and, in some degree, to professionals also. Equally important, professionals had no special podium from which to avoid a self-examination. We too could be challenged, questioned about anything. We first felt it jarring to be confronted with questions about our own lives and challenges about the way we lived, but many of us came to value and enjoy this dialogue.

As in parallel experiments, we had a clearer idea of what we opposed than of what we favored as specific guidelines. But I came to recognize three principles that seemed important. The first was affinity, the coming together of people who share a particular experience in order to make some sense of it. The second was presence, a kind of being-there and openness to mutual impact. The third was self-generation, the need of those seeking help to initiate their own process and conduct it on their own terms so they retain major responsibility for the shape and direction of the enterprise.

There were a number of tensions in the group, one of them having to do with openness and fluidity. There was also tension among the professionals. In the beginning a majority felt the essential model for our sessions was group therapy. These argued that

the men needed help and that, if we offered anything less than group therapy, we were cheating the men of what they most needed. I held to a second model. While acknowledging the important therapeutic element, I emphasized the experimental nature of our work in creating a new institution—a sustained dialogue between professionals and veterans, based on a common stance, in which both drew upon their special knowledge, experience, and needs.

We never totally resolved the tension in the sense that all of us came to share a single position. The veterans tended to favor the second model but did not want to be shortchanged in the help they wanted. Those who held to the second model tended to stay longer with the project. Those professionals who conceived the effort in a more therapeutic way, tended to leave.

There were differences in professional style even within these two models. The group recognized and accepted differing styles, and it was interesting to us to observe reflections of ourselves in the responses not only of veterans but also of other professionals.

For all of us there was a sense that the combination of ultimate questions (around death and survival) and experimental arrangements required that we call upon new aspects of ourselves and become something more than we had been before. Central to this was the changing relationship between veterans and professionals. The veterans could become critical of the way professionals were functioning. There were many conflicts, but also a feeling of moving toward authentic insight.

III

The groups represented a struggle to give form to what was in many ways a common survival, a survival for the veterans of a terrible death immersion and for the professionals of their own dislocations in relationship to the war and the society. During honest moments, we professionals admitted the experience was as important for our souls as for theirs. The rap groups were one small expression of a larger cultural struggle toward creating what I termed animating institutions. They can serve the important function of providing new ways of being a professional as well as of relating to professionals. While such institutions have radical possibilities, they can also serve a conservative function in enabling those involved to relate, however critically, to the society and its institutions, as opposed to retreating in alienation, destructiveness, or self-

destructiveness. In this and other ways, the experience seemed a mirror on psycho-historical struggles throughout society.

An example was the group's continuous preoccupation with maleness. The essence of the issue for the veterans was their deepening realization that expressions of supermaleness encouraged in America were inseparable from their own relationship to war making. The insight was that only by extricating themselves from "the John Wayne thing" could they, in a psychological sense, extricate themselves from the war. Alternatives were available to them from the youth culture of the 1960s: the image of a male being no less genuine for manifesting tenderness, softness, aesthetic sensitivity, and awareness of feelings, and the overall social critique of war.

The transformation of veterans experienced can thus be seen to have both introspective and extrospective elements. The men looked inward, but they also looked outward at society. This extrospective aspect is always important but is often ignored because of the assumption that psychological experience, being internal, is totally self-contained. It was precisely this dual vision that enabled many veterans to develop an animating relationship to their sense of guilt. In contrast to static (neurotic) forms of guilt and immobilizing self-condemnation, animating guilt can provide energy toward change via the capacity to examine the roots of that guilt in both social and individual terms. I believe these distinctions around guilt have significance both for depth psychological theory and for ethnical questions.

IV

Guilt and rage were fundamental emotions explored in the groups. But the men had a special anger toward two types of professionals, chaplains and "shrinks." They talked about chaplains with great anger and resentment as having blessed the troops, their mission, their guns, and their killing. Catholic veterans spoke of confessing meaningless transgressions while never being held accountable for the ultimate one (killing). It was as if chaplains were saying, "Stay within our moral cliches as a way of draining off excess guilt, and then feel free to plunge into the business at hand."

The men spoke with the same bitterness about "shrinks." They described situations in which they or others experienced a combination of psychological conflict and moral revulsion. Whether one got to see a chaplain, psychiatrist, or an enlisted assistant of either had to do with where one was, who was available, and the attitudes of the soldier and the authorities in his unit toward reli-

gion and psychiatry. Should he succeed in seeing a psychiatrist, he was likely to be "helped" to remain at duty. Psychiatry served to erode whatever capacity they retained for moral revulsion and animating guilt.

But in their resentment toward chaplains and psychiatrists the men were saying something more. It was one thing to be ordered into a situation they came to perceive as absurd and evil, but it was quite another to have that process rationalized and justified by authorities of the spirit and mind. Chaplains and psychiatrists formed an unholy alliance not only with the command but also with the more corruptible elements in the psyche.

We can thus speak of a "counterfeit universe" in which pervasive, spiritually reinforced inner corruption becomes the price of survival. In this sense, chaplains and psychiatrists were as entrapped as GIs. For we may assume most of them were reasonably conscientious and decent professionals—much like the writer and reader of this article—caught up in an institutional commitment in a particular war.

In our group we professionals of course asked ourselves whether they were talking about us. In some degree they undoubtedly were. They were raising the question of whether any encounter with a psychiatrist, even in a context which they themselves created and into which we were called, could be any more authentic than the counterfeit moral universe to which psychiatrists had lent themselves in Vietnam.

V

I want to move now to some reflections about psychiatry in more ordinary situations. The rap group experience raised questions about the extent to which everyday work in our profession, and in the professions in general, tends to wash away rather than pursue fundamental struggles around integrity—the extent to which the special armor of professionals blocks free exchange between them and the people they intend to serve.

In the rap group experience I found the issue of investigative advocacy more pressing and powerful than in other research I have done.[1] This was partly because veterans and professionals alike were in the middle of the problem—the war continued and we all

[1] In contrast, my Hiroshima work, in which I also experienced strong ethical involvement, was retrospective and in a sense prospective (there were immediate nuclear problems, of course, but we were not in the midst of nuclear holocaust); my study of Chinese thought reform dealt with matters having immediate importance but going on (in a cultural sense) far away; and my work with Japanese youth had much less to do with overwhelming threat and ethical crisis.

had painful emotions about what it was doing and what we were doing or not doing to combat it.

But I also came to realize the work had important bearing upon a sense of long-standing crisis affecting members of all the professions. We professionals came to the groups with our own need for a transformation. We too, sometimes with less awareness than they, were in the midst of struggles around living and working that had to do with intactness and wholeness, with integrity.

One source of perspective on that struggle, I found, was a return to the root ideas of profession, the idea of what it means to profess. The Latin prefix *pro* means forward, toward the front, forth, out, or into a public position. Fess derives from the Latin *fateri* or *fass*, meaning to confess, own, acknowledge. To profess (or be professed), then, originally meant a personal form of out-front public acknowledgement. And that which was acknowledged or "confessed" always (until the 16th century) had to do with religion. As society became secularized, the word came to mean "to make claim to have knowledge of an art or science" or "to declare oneself expert or proficient in" an enterprise of any kind. Profession, came to suggest not only the act of professing but also the ordering, collectivization, and transmission of the whole process. The sequence was from profession or religious conviction (from the 12th century) to a particular order of professed persons, such as monks or nuns (14th century) to "the occupation which one possesses to be skilled in and follow," especially "the three learned professions of divinity, law and medicine," along with the "military profession." So quickly did the connotations of specialization and application take hold that as early as 1605 Francis Bacon could complain: "Amongst so many great foundations of colleges in Europe, I find strange that they are all dedicated to professions, and none left free to Art and Sciences at large."

Thus the poles of meaning around the image of profession shifted from the proclamation of personal dedication to transcedent principles to membership in and mastery of a specialized form of socially applicable knowledge and skill. In either case the profession is immortalizing—the one through the religious mode, the other through works and social-intellectual tradition. And the principles of public proclamation and personal discipline carry over from one meaning to the other—the former taking the shape of examination and licensing; the latter, of study, training, and dedication. Overall, the change was from advocacy based on faith to technique devoid of advocacy.

To be sure, contemporary professions do contain forms of advocacy. But immediate issues of value-centered advocacy and choice are mostly ignored. I am not advocating a return to pure faith as a replacement for the contemporary idea of what profession means But I am suggesting that the notion of profession should include these issues of advocacy and ethical comment.

Three well-known principles of military psychiatry developed during recent wars are immediacy (a soldier is treated as soon as possible), proximity (close to the combat area), and expectancy (everyone under treatment is made to expect return to duty). There is a certain logic to these principles. Their use often eliminates or minimizes secondary gains from illness and the chronic symptomatology that would otherwise ensue when men are sent to the rear to undergo prolonged hospitalization, as well as feelings of failure and unmanliness associated with medical discharge.

The approach seems convincing until one evaluates some of the conditions under which atrocities occurred or were avoided. I spent 10 years interviewing a man who had been at My Lai and had not fired or even pretended he was firing. Part of what sustained this man was his distance from the group. Always a loner, he had been raised near the ocean and as a child engaged mainly in such solitary activities as boating and fishing. Hence, though an excellent soldier, he was less susceptible to group influence and remained sufficiently apart to be considered "maladapted" to that group situation. One must distinguish between group integration and personal integrity, the latter including moral and psychological elements that connect one to social and historical context beyond the immediate. Group integration can readily undermine integrity for both the soldier and the psychiatrist. The clear implication is that the psychiatrist, no less than the soldier, is confronted with the important question of the group he is to serve and, above all, the nature and consequences of its immediate and long-range mission. To deal with that, he must overcome the technicist assumption we fall into all too easily, namely, "Because I am a healer, anything I do, anywhere, is good." It may not be.

VI

I wonder how many shared my chilling illumination in picking up the Oct 71 issue of the *American Journal of Psychiatry* and finding two articles by psychiatrists about Vietnam: one entitled "Organizational Consultation in a Combat Unit" and the other "Some Remarks on Slaughter." The first, by Douglas R. Bey, Jr., and Walter E. Smith lived up to its title in providing a military-managerial

view of the psychiatrist's task. The authors described the three principles of combat psychiatry and traced their historical development. They then elaborated their own "workable method of organizational consultation developed and employed in a combat division in Vietnam." Their professional voice sounded tempered, practical, and modest as they told of their approach. They acknowledged that commanders "were far better prepared to work out solutions to their problems than we, since their area of expertise was in administration and fighting whereas ours was in the area of helping them to see where their feelings might be interfering with their use of these skills."

The authors' combination of easy optimism and concern for everyone's feelings, and for the group as a whole, makes one almost forget the activities in which the members of that group were engaged. Reading that article gave me a disturbing sense of how far managerial technicism could take a profession, and its reasonably decent practitioners, into ethical corruption. What is most significant about the article is that the authors never mentioned the slightest conflict between group integration and personal integrity.

William Barry Gault's article, "Some Remarks on Slaughter," was a welcome antidote. Gault's tone was informed by an appropriate sense of outrage. Significantly, his vantage point was not Vietnam but Fort Knox, Kentucky, where he examined large numbers of men returning from combat. He was thus free of the requirement of integration with a combat unit, and we sense immediately a critical detachment from the atrocity-producing situation.

Gault introduced the idea of "the psychology of slaughter," combining the definition of that word ("the extensive, violent, bloody or wanton destruction of life; carnage") with a psychological emphasis upon the victim's defenselessness ("Whether . . . a disarmed prisoner or an unarmed civilian"). He can "thus . . . distinguish slaughter from the mutual homicide of the actual combatants in military battle." He set himself explaining how "relatively normal men overcame and eventually neutralized their natural repugnance toward slaughter." His ethical outrage was present in every word.

Gault sensitively documented his themes in ways consistent with experiences conveyed to me. He ends his article with illustrative stories: prisoners thrown out of helicopters as examples to others; a new combat commander who refused to shoot a twelve-year-old "dink" encountered by a company while setting up an ambush drew the hostility of his own men. Gault admitted he did not know "why similar experiences provoke so much more guilt in one

man than in another"; and, still cautious, he remained "unwilling to attempt to draw any large lessons" from his observations.

One senses these stories made a profound impact upon Gault, that he became a survivor of Vietnam by proxy, and that the article was his way of giving form to that survival as well as resolving his own integration-integrity conflict as a morally sensitive psychiatrist in the military at the time.[2]

We have no follow-up studies on psychiatrists and their spiritual-psychological state after service in Vietnam. I have talked to a number of them, and my impression is they find it no easier to come to terms with their immersion in the counterfeit universe than does the average GI. They too feel compromised.

Put simple, American culture has so technicized the idea of psychiatric illness and cure that the psychiatrist or psychoanalyst is thrust into a stance of scientifically based spiritual omniscience—a stance he is likely to find much too seductive to refuse entirely. Annointed with both omniscience and objectivity and working within a market economy, his allegedly neutral talents become available to the highest bidder. In a militarized society they are equally available to the war makers.

VII

An alternative perspective, in my judgment, must be not only psychohistorical, but also psychoformative. By the latter I mean a stress upon inwardly re-creating all that is perceived or encountered. My stress is upon what can be called a formative-symbolic process, upon symbolization rather than any particular symbol (in the sense of one thing's standing for another). The approach connects with much in 20th century thought and seeks to overcome the 19th century emphasis upon mechanism.

Psychiatrists have a temptation to swim with an American tide that grants them considerable professional status but resists serious attempts to alter existing social and institutional arrangements. We make a kind of devil's bargain that we can plunge as deeply as we like into intrapsychic conflicts while not touching too critically historical dimensions that question those institutional arrangements. We often accept this dichotomy with the rationale that, after all, we are not historians or sociologists. But the veteran's

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[2] This assumption that the article was an expression of Gault's own survivor formulation, which I made originally only on the basis of reading it (and, of course, on my experience, personal and professional, with the psychology of the survivor), was strongly confirmed by a brief talk he and I had when we met as members of a panel on Vietnam veterans at a psychoanalytic conference.

experience shows that one needs extrospection as well as introspection to deal with psychological conflicts.

All this points toward the need for a transformation of the healing professions themselves. In my work with veterans, I restated a model of change that I elaborated in earlier work. The idea is worth stating at least as a model. Confrontation for the veterans meant confronting the idea of dying in Vietnam, often through a death of a buddy. For psychiatrists, it would mean confronting our own concerns about death, mortality, and immortality and our professional struggles with them. Reordering for veterans meant the working through of difficult emotions around guilt and rage; for psychiatrists this would mean seeking animating relationships to the same emotions in ourselves and recognizing and making use of our experience of despair. Renewal for veterans meant a new sense of self and world, including an enhanced playfulness; the professional parallels are there, and much can be said for the evolution of more playful modes of investigation and therapy.

I want to conclude with two quotations. The first is from Stanley Milgram: "Men are doomed if they act only with the alternatives handed down to them."

And finally, Joseph Campbell: "A god outgrown becomes immediately a life-destroying demon. The form has to be broken and the energies released."

ETHNIC PLURALISM AND FUTURE FORMS OF MINISTRY IN THE MILITARY

Grant S. Shockley, Ed.D.

When I received the invitation to prepare and deliver a paper on "Ethnic Pluralism and Future Forms of Ministry in the *Military*," my first impulse was to reject it as "out-of-hand" since I have not had *any* military experience. Upon further reflection, however, it occurred to me that perhaps my military experience (or lack of it) was not the key term in the invitation but rather my experiences of membership in a racial minority group and my present responsibility for ministerial formation in an ecumenical community that is also predominantly black.

Having settled that question, I then turned to an examination of the assigned topic with my own preparation in mind. How should "Ethnic Pluralism and Future Forms of Ministry" be considered most helpfully? My decision on this issue was to deal with ethnic pluralism as an urgent, forceful, and futuristic social reality with some inescapable implications for any future ministry to be pursued in any American-oriented social institution, and certainly in the United States military. This decision was based on the fact that although great strides have been made by Americans in solving a host of other problems, the inter-ethnic group relations problem may not only not be getting better, it may be getting worse. And the prognosis for improvement may not be positive but negative.

Before entering the body of our discussion, however, there are two basic terms in the assigned topic that need to be discussed, briefly:

The use of the term "ethnic," in reference to black people or Americans of African descent, has certain problems. It is as mis-

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leading as the term "race" that anthropologist Ashley Montague and others seek to replace and that sociologist Oscar Handlin has practically institutionalized in the literature of race relations. The term "ethnic" is derived from the Greek *ethnos* meaning, generally, a group of people living together. Later it took the meaning of "tribe" or "nation" (*cf.* Acts 17:26). Its basic reference was to early immigrants to our shores, *i.e.*, those who practiced the language, religion and customs of their homelands, thus making themselves highly visible in their *freely chosen* new habitat.

The situation is quite different for the "ethnics" to be discussed here. Color "ethnics" in America are not immigrants by definition (some Asians probably excepted). Color ethnics in America were perceived originally as unfortunate "accidents" or necessary evils but hardly as candidates for the "melting pot." Actually, the native American is not an immigrant at all but rather a "color"-"culture" minority which we "inherited" as we claimed the West and the Southwest in the name of "Manifest Destiny." Black Americans are certainly not immigrants, if the word has a voluntary connotation, but rather we are an involuntarily imported "color"-"culture" minority. Asian Americans are, perhaps, an exception. While they were sought as "immigrants," they were not welcomed or treated as other white ethnic immigrants. They were, at best, an alien "color"-"culture" minority. As we shall see, these "color"-"culture" minorities are the root of the problem of developing a pluraform society.

The second term that must be dealt with in the topic of this paper is "pluralism." By pluralism or more completely, cultural pluralism, I mean more than a concept which allows for other than one variable in a situation or more than one approach or solution to a problem. By "pluralism" among cultures—indeed "color"-"culture"—I mean variables, approaches and solutions that are "zero based" in relation to the entire situation under discussion or in question. I mean *radical* cultural pluralism and not merely a new rationale for accommodating previously excluded and/or neglected components and issues. Horace Kallen, a student of John Dewey, the father of the school of philosophy known as "instrumentalism," and William James, the brilliant exponent of "pragmatism," has put it extremely well in an article in the *Nation* (1915) entitled, "Democracy Versus The Melting Polt":

> As in orchestra, every type of instrument has its special timbre and tonality, found in its substances and forms; as every type has its appropriate theme and melody in the whole symphony, so in society each ethnic group is a natural instrument, its spirit and culture are its theme and melody, and the harmony and dissonances and discords of them all make the symphony of civilization.

Basic to such a concept of cultural pluralism is an acknowledgment that no particular system, style, or establishment is sacro-sanct or can be elevated to a position of superordination merely because of its power or desire to do so. With these definitional qualifications squarely behind us, let us now proceed to the first of two sections of the paper.

ETHNIC PLURALISM

The new social reality of the 1970's in America is the demand by racial-ethnic minorities for equal power in the country to which they belong. Disenchanted by the failure of the assimilation theory of the "melting pot" concept, "color"-"culture" minorities led by blacks, began to question the philosophy of integration itself. But who are these "color"-"culture" minorities of whom we speak and what are they saying to Christian Americans?

In their order of appearance on the American scene they are: (1) Native Americans—an "*indigenous*" minority—800,000 of whom were reported by the 1970 Federal Census. About 500,000 of our native Americans live on or near reservations in approximately 360 tribal groups and speak more than 300 separate languages and dialects. The remaining 300,000 Indians live away from reservations, principally in cities in 40 states. (2) Black Americans—an "*imported*" minority—with a population strength in 1976 of more that 24 million or 11.3 percent of the population. Cities account for 28 percent of the black population and the suburbs 5 percent. Blacks live in every state but are still most populous in the Southeastern and Southwestern sections; (3) Hispanic Americans—an "*inherited*" minority—comprising Cubans, Hispanos, Mexican-Americans and Puerto Ricans—form the second largest "color"-"culture" minority group in the U.S. and the largest minority group that speaks a language other than English. Their 18 millions are increasingly ubiquitous but are found largely in the West, the Southwest and the larger cities. (4) Asian Americans—an "*alien*" minority—are principally Chinese, Filipino, Japanese and Korean. Their approximately 1.5 million member community is found largely in California, Washington, and New York but especially in the large metropolitan centers of those states. The earliest Asians in America were probably the Chinese whose presence dates from the 1849 Gold Rush.

In summary, our ethnic color minority responsibility in America is approximately a *50 million member constituency* divided and sub-divided by hundreds of language, cultural, class and religious groupings with varying histories.

Let us now turn to the question of what differentiates them

from the classic "ethnic," what characterizes them, and what is their challenge to our future ministries with them in the military.

Americans have usually boasted about the diversity of their society. We have claimed, traditonally, that our strength as a nation has come from the diversity of its cultural, racial and religious backgrounds. Except, however, for the annual ethnic parades in the cities, and the political rhetoric on patriotic holidays, the reality of our cultural pluralism has been quite different. *Assimilation has been the name of the game.* We have tended to erase the differences brought to our shores by both immigrants and color minority ethnics rather than honor them. Our ideal became the "melting pot" in which cultural differences were lost. Churches, schools and even families were enlisted in the crusade to "Americanize" ethnics and minorities.

Black people were among the first to rebel against this massification. The Black Power movement brought into being, among other things, a new concept of pluralism. St. Clair Drake in *Key Issues in the Afro-American Experience* (p. 285) states that it is one that could

> . . . evolve into a satisfying compromise between total integration (for which few Americans, black or white, express any enthusiasm) and complete ethnic and racial separatism. Pluralism involves positive acceptance of the fact that many members of ethnic groups may wish to preserve their sense of ethnic identity and to share in some aspects of their sub-culture carried by families, churches, and voluntary associations composed of ethnic members only. . . . While complete . . . assimilation would not be expected, structural integration on a basis of complete equality into the nation's economic and political system would be an important goal. Discrimination or forced segregation . . . would not be tolerated. Persons who wished to participate in inter-ethnic and interracial friendship groups . . .would . . . do so, these being . . . private matters and individual rights.

The unwillingness of color ethnic minorities to "assimilate" into the "main white" stream is one of two basic challenges of "color"-"culture" minorities to the churches. The other is oppression they endure as a class.

Ethnic minority people around the world, and especially in America, are oppressed. Most of them live in situations of unnecessary hunger, poverty, injustice, impotence and ignorance where food, affluence, justice for those who can afford it, and education exist. More specifically, this means that while there are more white people in the United States than non-white, the percentage of poverty among non-whites (Indians, Hispanics, Blacks, and some

Asians) is proportionately much higher and rising. More than 40 million Americans—black, white, yellow, brown, and red—live below the government's defined subsistence level.

ETHNIC PLURALISM AND FUTURE FORMS OF MINISTRY

In this second and concluding section of the paper I shall attempt to outline a nine point program of suggested ministries which might engage, helpfully, what historian Arnold Toynbee has termed "the most difficult art of dwelling together in unity."

First, there needs to be a real sense of commitment to the concept of pluralism as we have discussed it. It must be understood that such a concept is a "future" and not a "present" reality. It must also be understood that "to be religious means to be oriented toward the promise of a genuinely new future."

Planning for and valuing the minority ethnic presence and contribution as authentic, unique and enriching alone can assure the fulfillment of the Christian future of *Koinonia*.

Second, there needs to be a commitment to the process now known as "total humanization"—a freeing of persons for full human growth in a creative and nourishing community. This includes the meeting of several needs and conditions: (1) Physical and material necessities; (2) Equity of opportunity and a sense of ownership in governance; (3) Social and cultural renewal through continuing education; (4) changes in political and social structures toward the demands of greater justice and (5) growth in personal identity and toward self-actualization. In other words, the ministry of the chaplaincy with persons in developing a meaningful ethnic pluralism is first the enhancement of the basic humanity of the individuals concerned.

Third, future forms of ministry that deal effectively with ethnic pluralism must derive a method of dealing with the faith and theology of ethnic religion, contextually, *i.e.* in its situation of racist oppression. In the words of black theologian, J. DeOtis Roberts,

> We live in a time in which the entire human situation must be explored, a time in which our perspective must move from the particular to the universal. Universalism is abstract; particularity is concrete. This move implies a serious encounter with ethnic theological programs everywhere. The context of belief, life and action must now be given priority.

Fourth, any ministry with ethnic minorities will have to give evidence of both advocacy and commitment to liberation. Paulo Freire is quite certain that

> in this world of oppressors and the oppressed, the reconciling mission of the church is to stand with our Lord on the side of the oppressed and to travel with him the hard, long and narrow road leading to liberation.

Together with this, Freire feels that any education in and through any ministry must be "conscientization," *i.e.*,

> learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality.

Fifth, future forms of ministry must also be committed to what Roy Sano, Director of the Asian Center for Theology and Strategies, calls indigenization or a "process of sensitizing people to . . . special gifts and differences. . . ."

Indigenization is a process of intentional personalization. One in which truth or fact, sign or symbol receives and emits its highest valence of credibility. Some forms that come to mind here might be palavers, gospel song feasts, rap sessions, etc.

Sixth, through the ministry of religious education, chaplains must sense the tremendous importance of helping children, youth and adults to understand not only differences and similarities among the many cultural groups which make up our society and their own military communities, but they must also become instrumental in introducing them to the kind of learning process that raises questions that will lead them to answers about their own oppression and liberation—if not for the immediate present then for the immediate future. Let me suggest a five-step model for liberation education that seeks to do this in action-reflection situations.

1. Inculcate an understanding of the gospel in its natural relation to the concrete situations in which it arose and to which it applies today concretely.

2. Create a conscious awareness of the nature and extent of the oppressive forces and circumstances from which liberation is necessary.

3. Analyze the intransigent and oppressive instruments and institutions that are involved in their situations of oppression and seek their replacement.

4. Facilitate the articulation and design of utopic conceptualization to replace the situation of oppression and initiate its existence.

5. Create or develop a community of those committed to work to maintain the liberating situation and encourage continual revolutionary proxis.

Seventh, any discussion of a ministry whose objective is to create a new kind of community, especially one in which power relations are to be re-aligned, no matter how noble the reason, must ultimately deal with the problem of power. It must deal with the problem of translating, transferring and redistributing the prerogatives of authority and accountability in ways that are new and threatening. As difficult as it is, however, it must be done. For power, the capacity to exercise decisive control, is the key to the conditions of oppression in the ethnic minority world. Responsible ministry in this situation must mean no less than translating beliefs *about* human rights into categories of power that confer these rights—social, political, economic. One would imagine that little if any of this ministry can be exercised in the military but then the concept could be clarified.

Eighth, we have left until next to last one of the most powerful ministries a chaplain can offer in seeking to create a community based on genuine pluralism among several ethnic groups. That ministry is the ministry of dialogue.

Even when reconciliation seems not to be a probability in resolving an interpersonal or group or social tension (for it probably involves a redistribution of power which the "powerful" will not permit without the exercise of superior force) there can and should be dialogue. Ethnic minorities and majorities together can discuss what is common and universal, unique and similar in their humanity. But even for this to occur "real" dialogue is needed. The kind spoken of by Albert Camus between "The Un-Believer and the Christian" in which one says:

> I shall not try to change anything that I think or anything that you think . . . in order to reach a reconciliation that would be agreeable to all . . . falsehood is just as much the opposite of dialogue as silence, and the only possible dialogue is the kind between people who remain what they are and speak their minds.

The *final* and *climatic* future form of ministry in dealing with the question of ethnic pluralism is that of change agency. The times require competencies in both "personal and political modes of ministry" on the part of the chaplain. It is to the Black Church that we turn for a pure confrontational model and to the Civil Rights period in that Church's history (1950–1965).

In terms of the chaplaincy, however, and especially the military chaplaincy there are several major modifications to the Black Church approach based on the following guidelines for change agency principles:

1. Ask the hard question, that is, are you seeking to make a witness or to effect a change?

2. Explore the Kurt Lewin model of force field analysis, *i.e.*, maintaining a dynamic equilibrium through the increase of support or the decrease of non-support and the building of supportive alliances.

3. The Alvin Pitcher's intentional social change model:

insider/push from the bottom;

outsider/persuade from the top.

4. The Ronald Lippit's model based on Lewin is a five-step process:

a. Perceive the need for change, unfreeze the present situation.

b. Establish new relationship built around change, *i.e.*, support.

c. Effort to change the situation

(1) definition of problem

(2) review of alternatives

(3) transform goals into accomplishment—"do it"

d. "Freezing" of the new situation;

e. Termination of change agents relationship.

5. The Seifert/Clinebell (consultant model) five-steps:

a. motivation and preparation

b. diagnosis of problem and examination of alternatives

c. formulation of strategy

d. carrying out of plan

e. evaluation

CONCLUSION

We began this paper with the thesis that ethnic pluralism must become more than a notion which allows for more than one variable, one approach, or even one solution. We stated that meaningful ethnic pluralism must be "Zero based" in relation to the entire situation under discussion. It cannot be a new rationalization for assimilation or co-option. The legitimate diversity of humankind in culture is to be accepted and held to be not inconsistent with ultimate unity of any kind. The realization of the beloved community does not mean and should not mean the leveling of individual

cultures and differences. Indeed, cultural pluralism is an inescapable as well as a fundamental basis for ever attaining unity that is meaningful.

In view of what we have tried to say, it, therefore, might be fitting to conclude our discussion with some words from a work of a true pluralist, Walt Whitman, in his Salutu mode:

> All you continentals of Asia, Africa, Europe, Australia, indifferent of place!
> All you on the numberless islands and archipelagoes of the sea!
> And you of the centuries hence when you listen to me!
> And you each and everywhere whom I specify not, but include just the same!
> Health to you! good will to you all . . . !
> Each of us inevitable,
> Each of us limitless—each of us with his or her right upon the earth,
> Each of us allow'd the eternal purports of the earth,
> Each of us here as divinely as any is here.

The response to this challenge, the challenge to humanize—or as D. Bonhoeffer would say "to be human and not just religious"—is our future form of ministry toward ethnic pluralism.

PARISH PLURALISM AND FUTURE FORMS OF MINISTRY

Bishop Paul Moore, Jr.

This is a rather improbable assignment for me. It reminds me of when I had to address the Planned Parenthood Group in Indianapolis. I was on the Board and was always introduced as being the father of nine children. Apparently the Board liked the fact that we had *big* plans for planned parenthood.

My only experience with pluralism in the military has to do with the time I was at Guadalcanal and became great friends with Father Reardon, a Roman Catholic chaplain of our Fifth Marine Regiment. We teased each other about Anglicanism and Romanism. I was wounded and, somewhat, semi-conscious, realized I was being carried to the command post on a stretcher. I heard a familiar voice but didn't know whose it was. Finally, Father Reardon's face appeared over me.

"Anything I can do for you?" he asked.

"No, I think I'm all right Father . . . Well, perhaps you'd better give me an absolution," I replied.

He said, "I already have, you damn Protestant!" That was the kind of ecumenism we had even in those days.

Recently, I haven't been exactly identified with the military and one of my last brushes with what you might call "combat" was with the peace delegation to Saigon. I was tear gassed in the streets of Saigon with American tear gas canisters, shot at us by Vietnamese soldiers. One's career brings one into various and strange places!

I'd like to talk about pluralism and the future of the Church. This will not be a tightly reasoned theological paper because I am

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not a theologian. Even if I were, I thought it might be better to lift up issues and ideas to stimulate discussion rather than coming out with reasoned conclusions.

REVELATION: CONSTANTLY EXPANDING

First, I'd like to state what might be called a thesis—that revelation occurs in the past, the present, and the future. Revelation, within that time dynamic, is a motion toward a deeper and expanding idea of God. It is an ever-expanding, opening-up to the people of the world to be included in the Holy Family.

Revelation is this marvelous expansion of our understanding of God and ourselves and the widening of our concept of whom we consider to be part of God's family.

The Old Testament began with a rather small tribal group and a tribal God, *Yahweh*. Over the period of the Old Testament this very pure, austere, rather narrow idea of God and rather narrow religion expanded to absorb many of the other religious ideas of the age.

Another thing that kept happening in the Old Testament was the expansion of the understanding of who God was by historic event. Jerusalem fell, the Jewish people went to Babylon and they found out for the first time that they could pray to God outside Jerusalem and the idea of monotheism entered the Jewish religion.

In the New Testament we find Jesus expanding the concept of our understanding of God by talking about the Kingdom. Those places and those persons through whom God broke open the Kingdom were outside the Church. The Samaritan woman, the centurion, and other outsiders would pop up and Jesus would say, "There is the Kingdom," "There is the Kingdom," "There is the Kingdom," "There is the Kingdom." The Gospel is much more concerned with the Kingdom of God, both outside as well as inside the so-called Church, (Judaism of his day, Christianity of ours) than about what we might call the Church.

He was too big for the Judaism of that day. He kept stretching it and sowed the seeds of the immediate expansion of the early Church from being a sect within Judaism to being a mission to the Gentiles. It has always been so. The missionary movement of the nineteenth century was an attempt to expand. Today, one of the most important seeds of development we're finding in the life of religion and the churches is a more sympathetic understanding of non-Christian religions. There is an attempt to see God's truth within Islam, Hinduism, and the rest. In St. Paul, and other places

in the Bible, there is a sort of Scriptural blessing for this movement. Today, more than ever before, we are taking seriously non-Christian and non-Jewish religions. The expansion continues.

So much for a very brief, biblical base and theological introduction. Theology is an in-group study which is terribly necessary as a way of clarifying and making consistent various intuitive revelations which come to the people of God. But closely reasoned, post-event theology doesn't move the Church. Images and visions move the Church. The vision of the Kingdom. The image of the Communion of Saints. We see the Communion of Saints not as a group of homogeneons, identical people having been forced into a mold of similar perfections, but rather an enormously varied group of perfect persons inter-relating in the unity of God.

REVELATION IN OUR WORLD

Another image that has always been helpful to me and certainly not a new one but particularly apparent in the sixties, is the idea of revelation taking place in the world. This is analagous to the Kingdom but a little different. Breakthroughs and new understandings about liberation are happening in the world. The Church looks at it, joins it, blesses it, or rejects it.

The Civil Rights Movement, although it was begun partly under the leadership of the Church (Doctor King and others) was also, to some extent, a secular movement which the Church joined, blessed, and participated in. Women's liberation might be thought of in the same way. Gay liberation, we don't know where that is going. But these movements began in society and we in the Church must be humble enough to see that often God reveals himself more clearly and more forcibly outside the Church than within it.

It is up to us to look at these movements, not as threats and not as something we jump aboard just because they are there, but as possible new revelations of understanding about the nature of God and the nature of man. The movements may well be incorporated into the Church, be theologized about and ultimately facilitate our total understanding.

One of the issues that comes under this general rubric of pluralism in the Church is Christian denominationalism and ecumenism. One of the themes going through most of this issue is: How wide is God's truth in revelation and in morals? A tension is created by my denominational understanding of God's truth. How precious is that narrow understanding of truth as over and against the commandment that we be one? This is always a tension. Ecumenism can become a messy, lowest common denominator. But

the commandment to be one is there and there's always wrestling between how much I have to give up as an Episcopalian to be part of the wider Church.

Another issue has to do with morality. Accepted morality cannot expand. In other words, how narrow does Christian or Jewish morality have to be in order to still be Christian or Jewish? How much can it open up to a new understanding to human behavior coming to us from the world?

Within these kind of tensions we have the Jewish-Christian dialogue and the Western-Eastern religious dialogue. There is also Islam, in its new vigorous missionary quest in Africa and also in its presence in the black communities of the United States (particularly in the cities and in the prisons). This is a very important and often very salutary movement. Ethnic identity versus integration, women's liberation, gay liberation versus an understanding of the natural law, religious loyalty versus patriotism. Patriotism, as we all know well (and you better than I), can become a religion which sometimes is over and against the Gospel and sometimes not. Church and state. Social activism versus pietism, a pendulum that goes through the Church over the years from one side to the other. The Charismatic movement with enormous vitality and yet, some of us feel, perhaps too narrowly fundamentalistic. These are some of the literally hundreds of issues that are always surfacing as we understand the progress of pluralism.

THE ECUMENICAL MOVEMENT

Now, let us dig a little deeper into some of these issues. First, there is the ecumenical movement. It seems that when all is said and done, the biggest problem with the ecumenical movement is not theological. Using dialogues, we seem to be getting our theology together even with our Holy Mother, our Holy Aunt, Rome. Among Romans, Anglicans, Lutherans, Orthodox and the rest, progress is being made toward convergence. No longer are we trying to look back and see where we broke, repair it "back there," and argue about what happened. Rather, we're now finding out where we can come together "out there." That's a healthy understanding of where our theological ecumenism is going and it bodes well for the future because it is movement. Let us continue to think of God's creation as including time as well as space. Let us visualize revelation as a movie rather than as a snapshot. This is a very biblical understanding of revelation as contrasted with a more Hellenic, static understanding.

As we move in this ecumenical direction, the Holy Spirit

leading our theologians to a new understanding of unity, moving together and converging in the future, what do we do about our relationships now? My own personal bias is to ignore, as much as possible, our differences in that part of our life which has to do with Common worship and with common work for the Kingdom. It seems to me I do not have to have an exactly identical understanding of eucharist with the Methodist, or Roman Catholic in order to share the eucharist with them.

With Anglicanism we have all possible understandings of everything so that I'm very used to this. Perhaps that's our one contribution to the ecumenical movement. We *are* the ecumenical movement. If you would all just become Episcopalians we wouldn't have any trouble at all! But I think that we can ignore our differences as we seek to break bread together and as we seek to serve the Lord together.

On the other hand, perhaps it is equally important that we not be drawn into that earlier ecumenism which tried to make us all the same and tried to homogenize the Christian Church into one big 475 Riverside Drive. It is important that we keep our particular traditions to make them even more particular as they stand out in relief. Historical Methodism, historical Romanism with all the glorious movements in it, Anglicanism, the Baptists, the Pentecostals and the rest provide brilliant insights. Each one is emphasized as one facet of God's shining truth. No denomination has ever been able to include the whole of God's truth simultaneously. So why cannot the ecumenical movement go forward into an image of the Kingdom of God or the Communion of Saints with all of these particular kinds of Christian communities—each one striving for its perfection within its own tradition but joined together by intercommunion? That's where I'm at in my thinking about the ecumenical movement.

JEWISH—CHRISTIAN RELATIONS

Now when we get to Jewish-Christian relations we are in a very different area. We are not only in an area of theological dialogue but we have a deep historical cleavage. In the sense of the Jungian unconscious, there are deep hurts, separations, divisions and wounds. However, in my own ministry in the cities where I've always been, who was present when you were out trying to work for better housing? Who was present when it came to fighting against police brutality? Usually, the people in the room were Blacks and Jews, and maybe one or two crazy Protestant ministers like myself.

Surely the WASPs weren't there in great numbers. Surely

the Romans weren't there in great numbers, at least in those days when I was in Jersey City. Rather, it was the Jews. Therefore, I have always felt an enormously deep affinity with that particular dynamic of Judaism which strives for social concern and social justice. Granted, it is partly selfish in the terms of self-preservation. Jewish people rightfully understand what we forget to understand—that when somebody else's liberties are taken away, our own liberties are on the verge of being taken away. Perhaps, partly, it is fear. And I don't say this is a pejorative way, with the recent history of the holocaust so vivid still in our minds. But nonetheless, moved by *Yahweh*, the God of justice in the Old Testament, theirs is an inevitable, almost compulsive drive toward social justice. And I say "Amen" to that and I am not about to put that down.

At the same time that we have these incredibly deep social bonds, there are sensitivities, on both sides. I recently participated in a movie, based on an actual trial that took place in France two or three years ago, focused on who killed Jesus. Did the Jews kill Jesus? It is a fascinating movie which will be on television soon. In talking through that quest we got into areas I hadn't even thought about.

First of all, start with the real fear Jewish people rightly have of Christians historically. How much was Christian theology unconsciously permissive for the holocaust? Then it is possible to go back deeper into history, to the inquisition and all the pogroms. Upon closer inspection, the question arises as to why, within almost every Gentile, there is harbored a Semitic fear. It is like racism. People of different races can work together and pray together for 20 years and suddenly find a racist feeling and prejudice deep within. It is true with both Gentiles and Jews. The stuff is there and let us not ignore it. Only very recently were certain Good Friday collects removed from the Catholic liturgy. The collects were really saying that the Jews killed Jesus. I remember the old Anglo-Catholic tradition. You genuflected at every one of the Good Friday collects except that one. For that one you stood. This is heavy stuff that has been running in my own lifetime.

Then there is the matter of proselytizing Jews. Most Christian denominations, just recently, are pulling back from this position. But some aren't. Delving deep into this latent anti-semitism, I have to ask myself whether this really means I hate Jesus—because Jesus was a Jew. Does it mean that I can't stand the enormous love of Jesus and the Cross? In a cultural sense, it is a Jewish love. This Jew is laying on me an enormous guilt trip that I can't deal with.

Maybe I am hating Jesus. Maybe I am hating God. This is a good Jewish tradition if you read the Psalms—anger against God. All this is there to be redeemed into a tremendous dynamic.

Just the other day, I had a beautiful conversation with a young, very bright Jewish man and his wife. For whatever reasons, he feels that he wants to become a Christian. He had a sort of conversion experience at our ceremony of the washing of feet last Maundy Thursday. He had been thinking about it a long time. This affected him in a sort of emotional conversion. He is very eager. But I'm trying to slow him down. One of the reasons I want to slow him down is to find out whether he has really been dealing with what eventually will be a feeling of betrayal on his part if he leaves Judaism to become a Christian. There will certainly be a feeling of betrayal on the part of his wife and parents and his in-laws. I have known many Jewish people who have become Christians who never quite dealt with the betrayal that becoming a Christian means in the history of Christian-Jewish relations.

"No, I agree with you. It's there," he said. He's a very sensitive guy. "I think of Jesus as the perfect Jew," he said.

I never heard it put quite that way. I'm not saying he is right or wrong. But I think that is a beautiful concept for us Christians to hold on to.

HUNGER FOR MYSTICAL EXPERIENCE

Thus far we have considered denominational and ecumenical pluralism and some of the issues involved. Now let us consider the pluralism of the different parts of the religious psyche under the rather loose labels of spirituality, culture, and emotion. There is, as we know from James' *Variety of Religious Experience*, and books written since then, a variety of religious experience in human beings, often within the same theological denomination. We have charismatics in the Episcopal Church. We have medieval mystics and all the rest.

But one of the things that has been happening, particularly within the Western Protestant tradition very recently, is a longing for the mystical experience. An untutored, spontaneous longing for God Himself, for God Herself, for God, period. This has been said again and again, the whole resurgence of Eastern-Oriental mysticism in this country, Zen, the Buddhist movement, and the rest. This longing has to be taken very seriously. We of the Western Protestant traditions (and even Rome in recent years) haven't been conscious enough of this hunger in the human soul for an immediate,

on-going experience of the Godhead. The intermediary of the Church's sacraments and the intermediary of the word of God as read from the Bible is not enough. It is the immediate mystical experience that is longed for. Some feel this kind of mysticism, and the relatively narrow sense of that word is not really part of the Christian tradition since there is very little of it in our Hebraic inheritance. However, we have great examples like John of the Cross, the Cloud of Unknowing, and others in which and through which understanding Christians have become mystics in this Eastern sense.

One of my closest childhood friends, who went into the ministry with me and finally went to Rome, is now the abbot of a Trappist monastery in Oregon. I saw him the other day and I asked him if he was happy. He really doesn't like being an abbot very much but he said, "Well, the happiest time of my life has been the hours I spend alone in prayer from 2 AM to 4 AM every morning." And he has been doing that for some 25 years.

I find among my own children (who weren't very wild about the church) the same kind of longing for the mystical experience. My son meditates for half an hour every day and has for five years in some kind of an Eastern path. It is there. We have that tradition in our own as Christians, and in Judaism too for that matter. Let us open it up, because the hunger is there.

ETHNIC AND SEXUAL IDENTITY

Ethnic identity is a subject about which I always hesitate to speak. It will be with us for a long time. It's something that came out of a reaction against a careless, superficial integration of the Civil Rights Movement. We have to step back from that and look deeply into the separation and the roots in order to hopefully come back together again.

In the fifties and early sixties the idea was that a Black really had to become culturally white in order to enter the mainstream. Now, thank goodness, we're away from that. I think that were beginning to grow out of the era of black separation to a time when there can be peer relationships but also acknowledgment of differences. However, this is a very tricky area—whether it is in the liberation theology of South America or in black theology.

The mixture of racial passion and Christian principle is a dangerous brew. There is a need for caution when we see this dynamic growing.

I think I am correct in saying that at least some black theol-

ogy spills over into this category. If I am not mistaken, some of the liberation theology coming out of South America borders this area. It is very hard for a WASP to even say this without being subject to criticism. But I think it's there. And I think it can be, on both the black and the white side of the line, an enormous source of anger and self righteousness.

Many of these issues we're talking about touch upon a person's floating anxiety. This kind of anxiety is somewhat less volitile than covered rage, which is related to fear. My most recent experience with that has to do with something I did recently. It may have been right and it may have been wrong. I ordained a young woman who was herself an admitted homosexually-oriented person. When I ordained her a deacon, there wasn't much fuss. When I ordained her a priest, with all the processes, standing committee and the rest (it was all done legally), all hell broke loose. I received over a hundred letters a day. I've been in a lot of trouble in my life, but multiply it by ten and you have the amount of trouble I have had from that. Parishes withholding their assessments, diocesan conventions censoring me. Well that's O.K. It was a controversial thing to do and God knows we may have been wrong.

But the thing that impressed me was the rage in those letters and those statements. It was sexual rage and it did an awful lot to me. I had no idea of the anger there was. Therefore, I had no idea of what the gay people (one out of ten they say in America) are constantly undergoing. I've seen gay priests (maybe "gay" isn't a good word to use)—clergy who are homosexual in their orientation, over the years, absolutely crushed by this. The person who brought me into the ministry was deposed and dishonorably discharged from the Army, had 25 years in and out of mental hospitals, and was finally reinstated before he died. But he was absolutely destroyed because of the lack of understanding on the part of the Church for him. So there is a lot there, and let us not put it aside even though, when we monkey around with it, we are touching those sensitive areas where rage issues forth uncontrollably and unexpectedly.

I think one of the issues underneath it, of course, is whether one can oppose homosexuality because this seems to be against the so-called natural law, whether or not any sexuality outside of heterosexuality in marriage is permissible by the Church. That is still up for grabs.

Then there is women's liberation. Again we're dealing with equally emotional factors. But I think that this is also one of the areas where the world has given us an opportunity to grow in an understanding of God. I'm not just talking now about liberation in

the social context, which I think we all must be conscious of. Because of the paternal, patriarchal tradition of Judaism and Christianity, there has been a very heavy maleness projected on God while in theology you know that God is beyond male or female. But then we "prayerlize" this—"Our *Father*, who art in heaven"—always talking about the *fatherhood* of God. Rarely do we talk about the *motherhood* of God, even though our theology should allow it.

What we are saying is that over all of Western culture there hangs a male God. This is the ultimate rubric under which women are, to some extent, taking a second class role in our society. With the advent of the ordination of women, in the liturgical tradition, a woman is able to assume the Christ role in the Eucharist, to put on the chasuble and stole, the vestments of Christ. This is going to do something very deep about our image of God because worship is not just a rational thing but, *lex orandi, lex credendi,* our worship does gradually change our understanding.

Therefore, if there is such a quality within the Godhead as what we generally acknowledge as feminity, I think ordination of women to the priesthood will begin to open this up. We won't have to go looking for other substitutes as the midieval Church did in the call to the Virgin. I feel an intuitive understanding that within the Godhead there are qualities which we can respond to in our response to femininity as well as in our response to masculinity. The religious emotion comes from the same depths as the sexual emotion and they are all mixed together down in there. There is an awful lot of very complicated responses going on when we worship, within which sexual identity is certainly a part.

THE NECESSITY TO STRETCH OUR UNDERSTANDING

Now to try to conclude briefly. I have lifted up all these different kinds of issues which are underneath the pluralism of today. There are some principles which we have touched on. One is the developing revelation under the time flow of history. Jesus said that there were things that his contemporaries could not understand and he was giving us the Holy Sprit to continue to reveal the nature of God to us. This still continues. There still continues the revelation of the nature of God as the creation of time unfolding—the motion picture of the revelation of God as over against the snapshot. You could call it "the sanctification of time." Time is part of God's creation, within which and only within the whole of which he finally reveals himself completely.

We are still just beginning to understand what he's like. That is one of the things we should have in mind—a larger and deeper

image of God as we proceed down history, another criterion by which to validate or invalidate revelation. It seems that it not only brings us to a larger and deeper understanding of God but it also contributes to more human freedom. It makes us more free and therefore more able to fulfill our vocation toward the full measure and stature of Christ. The less free we are, the less we are able to respond to the love of God. Therefore it would seem that revelations which make us more free, "free us up," to use the slang, are going in the right direction.

Another criterion by which to validate revelation is whether or not it enlarges the Holy Family. This is over against saying that the only people who are saved are high church Episcopalians, which is sort of what I once thought, but maybe also the Methodists, maybe also the Roman Catholics, maybe also the Jews, maybe also the Hindus, maybe also the Buddhists, maybe also those who call themselves the Nation of Islam. Again this is perfectly biblical.

Going beyond that, this means *acting* as if they were really members of the Holy Family. This is not to say that we stop believing that our own Christian revelation is the truest. Rather it is to say that we stop putting down everybody else who is outside the wall. As we are in the process of enlarging our understanding of the Holy Family of God, we are in the process of increasing our understanding of revelation. Catholicism versus sectarianism might be another way of putting it. Universalism versus a narrow concept of who is saved.

In the Church we sometimes forget how prodigal God's creation is. In a sense, God is a prodigal son. I always felt in reading that parable that Jesus really was right there with the prodigal son and really didn't like the fellow that stayed home very much. There is a prodigality of creation which God has given us in the nations and peoples and tongues, the sweep of history, the enormity of creation itself. And it is this glorious prodigality, this diversity, which is the image of God, because it is *his* creation.

Therefore, as we try to understand God, we need to be more and more open, literally stretching, to be open to the truth which is coming to us from every part of his prodigal creation. I hope that pluralism, as it is called, will be a way by which we can stretch out to receive all of God's creation as a vehicle of truth and can stretch, and stretch, and stretch our understanding about who are our brothers and sisters in God.

SOCIAL MOVEMENTS AND FUTURE FORMS OF MINISTRY IN THE MILITARY

Sister Rosemary Duncan, R. C.

If "a 1976 Chaplain Van Winkle awakening in the year 2000 A.D., would adjust quite readily," as Richard G. Hutcheson, Jr., states,[1] I suspect he would be an uncommon person with superhuman potential to deal rapidly and adequately with the changes he finds in the world, the church and, perhaps, the military. I suspect also he would have a more than remarkable ability to integrate his 1976 feelings with the demands of the new agenda of 2000 A.D. That is, if he discovers the new agenda! Andrew Greeley says that the new agenda cannot be forced into the open and depends upon the asking of the right questions.[2] The formulation of the right questions usually takes a long time.

If, as many believe, change is the only constant regarding the future, the agenda will not be static. Not only will the agenda be new and changing, but the colleagues who are attending the weekly staff meeting will be different. My hunch is that Chaplain Van Winkle will have more than a little catchup ball to play. And I suspect that he might look with a glance of "holy envy" at his colleagues who seem to understand what is going on, who seem to have taken some giant steps of growth (or retardation) while he was peacefully asleep. I have used the masculine pronoun because Chaplain Van Winkle is, in all probability, white and male.

Just what will have elapsed in the 1980's and 1990's? Another way of asking the question might be, "What will we take out of our past and present into the future that will form the basis of new items on the agenda for ministry in the year 2000?" Or yet another

[1]Hutcheson, Richard G., "The Chaplaincy in the Year 2000," *Military Chaplains' Review*, Summer, 1976, p. 85.

[2]Greeley, Andrew, *The New Agenda*, Doubleday, 1973.

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way, "As we move into the future, what will we take with us and what will we refuse to take?" The second way of asking the question implies that we have some control, that we can determine, even if in a limited way, what our future ministry will be. Implicit in both is the conviction that the *process of carrying* is important, that the ministry of the future will depend in large measure on *how* we travel down the road during the two decades. The asking of the right questions will be absolutely necessary.

As we approach the 1980's for our walk toward the 21st century, it seems certain that we will carry with us increased technology, ecological concerns, limited energy resources, along with mass communication in a global village, scientific manipulation, the struggles of various economic and ideological systems, and the possibility of new wars of counter-insurgency. Affluent lifestyle and world hunger, together with the struggle for human rights and dignity, will continue and, perhaps, increase the polarization that already exists. All of these will continue to be items for the nightly news, but will they provide "grist" for the mill of ministry? Also, will they give rise to the hard questions which Martin Marty, in a talk given in Chicago last fall, predicted would be asked in the 1980's? According to Marty, the next decade will be a time of hard questions, a time of thinking as compared to the time of feeling in which we now find ourselves. So we shall carry with us an increased need for theological reflection on the part of ministers in the field in order to provide data for the questions theologians will be addressing.

While theologians struggle with the difficult moral questions and pastors try to meet the needs of an even more mobile and insecure people, it seems fairly certain that we will carry with us the decreasing influence of the institutional church. In the recent *U.S. News & World Report* survey[3] on people and institutions influencing America, organized religion ranked 26th on a list of 29 institutions. Yet, the very "product" organized religion has sought to provide in the past will be in even greater demand as pilgrims travel through the desert searching for an oasis of meaning, nourishment and healing.

As the pilgrimage continues, it will become increasingly clear that we must carry with us interdependence at all levels. No man nor nation nor institution will be, cannot afford to be, an island. So, as we journey, we will carry more and more willingly the women's liberation movement. Closely allied to this are the dramatic changes in family and lifestyle which will continue to occur.

[3]Reported in *The Catholic Post*, Peoria, Ill., April 21, 1977, p. 2.

Lastly, and most importantly, we will carry with us our capacity to dream and to hope for the promised land, for the coming of the Kingdom.

Having envisioned the journey in a general way, let us take a closer and longer look in order to begin to chart a way into the 21st century for ourselves and those we serve. While I suspect that the institutional church and organized religion will grow in importance after we have turned the corner into the next century, the two decades ahead will be marked by a continuing decline in influence. Crucial to its influence in the 21st century will be its corporate movement into the public arena during the remainder of this century. Also crucial will be an effective witness to Judaeo-Christian values in a valueless society. These roles will be difficult because it will not always be clear how the church should be involved, how it can be given the most believable witness. Discernment will be necessary.

How will you and I minister in this church? In the military, as well as in civilian life, the needs of persons will continue to be experienced as more important than structure. But, just as no person can live sanely without structure, the church cannot be a source of life to its people without structure. However, because structure will exist more and more for the person, the traditional parish or congregational structure will change. Many people will no longer find satisfaction in being part of large groups for worship except, perhaps, on special occasions. The phenomenon of small "base" communities, already present in Latin America and in some parts of this country, will and must grow. It is in these communities that the pilgrim will find rest, nourishment and healing, as well as the incentive and strength to continue the journey in a hostile world. This will be especially important for the nomadic military population. Having come from a more mobile background, young recruits will have had less experience of rootedness than in the past. The chaplain will need to learn the art of forming community and sharing that gift with others. Because they will be living in a society ever more clearly stamped with secular values, it is in the small faith community that the pilgrims will have their faith renewed, where they will find others who share their values, and where they will satisfy their longing for intimacy.

As is already happening in both the military and civilian life, shopping around for the right congregation will continue and increase. Only insofar as persons experience satisfaction, will affiliation and/or commitment occur. An important ministry, therefore, will be the sensitizing of pastors to the needs of their people. It will be extremely necessary to do apostolic planning with the laity, to be

open to creative ways of service. The journey into the 21st century will find the minister leading his people, but leading them in a way that may seem strange. The quest for the promised land, the Kingdom of the future, must be undertaken *with* the people; the leader must be with his followers. They will embark on the journey together. Clericalism in the church will decline.

The question of church leadership will continue to be problematic whether it be on the local, national or international level. Unless leadership is shared with women and with the laity, it will not be credible. Since the institution will not be a felt need among many people and, therefore, will not be the attracting force, the *person* of the leader (rather than his role) will be all important. Those who are looking will be looking for a person led by the Spirit. Unless he is led by the Spirit, he cannot expect to lead others. Unless he is a totally committed person, he cannot expect commitment from others in a society where commitment is less valued. Unless he is rooted, he cannot help others sink roots in the church.

What about those who are not looking in the direction of the church? How to bring them to within earshot of the Word of God? How to invite them to the search for meaning within the church? This will be a challenge to all church people no matter where they are. Professional ministers must be more intentional about the formation of the laity, preparing them to share the ministry. If, for example, lay persons really become involved in a small base community, they will draw others to that community or help them form their own. Early Christians did not come first to a personal faith in Christ and then join the church. Rather, they saw how the Christians loved one another! Finding ways to awaken in persons their hunger for the Word of God, for the spiritual, will challenge all of us. The hunger is there, but the awakening, the bringing to consciousness, is no small matter in a world where materialism is inviting, technology is demanding and enervating, and secularism is growing.

The trend toward inwardness will continue. Toffler sees this, together with a revulsion against intelligence, as a response to a society out of control.[4] Science and technocratic planning have failed to master our world and its future. Although turning inward may be a coping response on the part of persons, I would like to see it also as a call of the Holy Spirit to a deeper faith, to greater interior freedom and self-realization. It will, I believe, be our work in future years to give greater direction to this movement. We must not only

[4]Toffler, Alvin, *Future Shock*, Batom Books, 1970, pp. 449–450.

ground it in faith, but help persons establish the relationship of the spiritual life to the world and their responsibility in that world. Although the battle has just begun, we must continue to wage war against social injustice. Thomas Merton clearly established the relationship between contemplation and social justice for our time. Mother Teresa of Calcutta convincingly witnesses to that in a different way. The future will continue to demand this kind of ministry.

Although dogma will not occupy the pedestal it once did, I believe the era of feeling will give way, at least partially, to a time of greater concern for the intellect in matters of religion. Hopefully, there will be a happy blend of mind and heart. The continued growth of fundamentalism will force more liberal and less traditional churches to take another look at creed and worship. The emphasis on adult religious education and formation will continue and become stronger as more young people reject the church in the preteens and teens and may not be ready to embrace it again until they are well into their twenties.

If, as I said above, the pendulum will begin to swing from feeling to thinking, it will stand us in good stead as men and women journey into the future together. The age of woman is here as a recent newspaper headline stated. I would like to formulate another: The age of interdependence is about to come. Our rationality will help us understand the need of working to accomplish this, not only regarding women's liberation but in many other areas on the road into the future.

Because there is less official discrimination against women in the military than in other sectors of society, it is possible that women's place in ministry will receive greater propulsion here than in the civilian church. It seems certain that the male chaplain awakening in the year 2000 will find many more women chaplains as colleagues than are now present. Just as the journey into the 21st century will find the chaplain walking with his people, so it must find men and women sharing the leadership, the functions, the burdens and joys of ministry equally.

How can this interdependence in ministry come about? I suggest, first of all, that we allow our logic to take over and admit that the emerging woman is here to stay. She will enter the male-dominated military ministry in larger numbers as the years go on. And, with increasing numbers, she will have more influence and power. As we view this prospect, we will experience strong feelings, some of them very ambivalent. It will be profitable (and

necessary) to work through the anger, fear, uncertainty, righteousness, confusion, and so forth. It would be well to name and test some of our assumptions also.

For example, one commonly held assumption concerns power. It is assumed that woman wants power in order to dominate man. While in former times she was the acknowledged power behind the throne, it is assumed that now she wants to be the power on the throne in order to topple man from that throne! Is that assumption valid? Is it not rather more likely that most women want to share the throne for the betterment of humanity? Is it not rather that whoever occupies the throne should do so because of aptitude, talent, interest, proven ability, the choice of the people, etc., and not just because of sex? My assumption is that most women will exercise both the nutrient power (for the other) and the integrative power (with the other) of which Rollo May speaks.[5]

Even though I am optimistic, I realize that as we move down the road, we will encounter obstacles. Perils and problems will be present. Both men and women will be struggling with their identity, with new roles in relationship to one another. This struggle will reflect that which will occur in society at large. As I reflect on this, it seems to me that this willingness to struggle is indeed our first ministry to the people of God. How can we possibly understand the pain, the uncertainties, and the confusion of our people unless we in a real sense have been willing to travel the distance. Only then will we be credible and our ministry compassionate.

In her work entitled "The Life Cycle and its Variation," Margaret Mead writes:

> In the immediate present, because we are so urgently in need of every form of creative imagination to meet the challenges already before us, it may well be worthwhile to work out better ways of drawing on feminine constructive creativity in social intervention. We cannot afford to waste the talents of educated women who have been reared according to existing conventions with their greater emphasis on 'institutions' and on an intensive attention to patterns of human behavior informed by a forced awareness of women's biological rhythms. We cannot afford to involve in social change half the world's population without also involving those concerned with the responsibility for making the necessary social inventions.[6]

Reading this brought home to me very forcefully the importance of the wonderfully creative work of religious women in the

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[5]May, Rollo, *Power and Innocence*, Dell, 1972, p. 109.

[6]Bell, Daniel, ed., *Toward the Year 2000: Work in Progess*. Boston: Beacon Press, 1968; p. 243.

church over the centuries and, in more recent years, their courageous work since the Second Vatican Council. Sisters were the first group in the Catholic Church to take the directives of Vatican II seriously, engaging themselves in a process of renewal and change. That process involved a number of steps.

First, sisters made the decision to look honestly at every aspect of their lives and their ministries. They went back to their origins and looked at the vision and spirit of their founders and foundresses. They then asked how they could respond to contemporary needs out of that vision and spirit. In doing this, they realized that they had to undergo the discipline of unlearning. Part of that discipline was the engagement of the entire population of their communities in the decision-making process. Collegiality and subsidiarity soon became the modus operandi for change and renewal.

Their former question, "What can we do?" was changed to "What are we about?" Sisters realized they had to learn to deal with power. They had to take seriously the stewardship of their power as persons and organizations within the church and society. They further realized that the injustices and oppression of the times demanded a ministry of enablement and empowerment to both individuals and communities.

Because of this, tremendous changes in ministries have occurred and continue to take place. *Gospel Dimension of Ministry*[7] published by the National Assembly of Women Religious in 1973, lists the following in the table of contents:

Gospel Ministry
Pastoral Ministry
Health Care Ministry
Women in Campus Ministry
Politics as Ministry
Housing as Ministry
Education as Ministry
Education for Justice
Legal Justice as Ministry
Ministry to the Migrants
Ministry to the Aging

Since that book was written, the ministry of spiritual leadership, spiritual direction and prayer has opened up to women on a broader basis than ever before. In the years ahead there will be greater recognition and involvement of women in spiritual leadership. Religious women, as well as some lay women, are increasingly in demand to direct retreats and give spiritual direction to

[7] *Gospel Dimensions of Ministry*, National Assembly of Women Religious Publications, Chicago, 1973.

both women and men, as well as to preach. A task for the future is to prepare more lay women for this ministry.

Women in ordained ministry was addressed by the National Assembly of Women Religious in a book published a year before the volume quoted above. In it Sister Marie Augusta Neal, a sociologist, wrote:

> The ordained ministers in the Catholic Church welcome the assistance of their sisters in pastoral work. They recognize their individual talents and respect them. Women in general for them fall into categories of attractive helpers. They feel no need at the present time to extend the prerogatives of their role to the women who work with them. So women must still be assistants in their kind of ministry, even if they feel called to lead.[8]

In the March 4, 1977, issue of *National Catholic Reporter*, Father Charles Curran of the Catholic University of America, wrote that "no one with an understanding of history or of theology should expect that the discussion about the ordination of women is now closed." So, despite the recent pronouncements from both sides of the ocean, I feel certain that women will be ordained to the priesthood. My question is: How long can we afford to wait? Pastorally speaking, it seems incredible that the Catholic Church can continue to ignore this tremendous potential for service when there is such an urgent need for priestly ministry in so many parts of the world. Would not this be one of the better ways to draw on feminine constructive creativity of which Margaret Mead speaks?

It seems possible, and perhaps likely, that because of women's liberation, female ministers might be in a better position to understand the needs of women unless male ministers are willing (and brave enough!) to enter women's world. Ministry to the woman in search of liberation (and their number will increase) will demand a compassionate outreach, a willingness to understand her struggle to assert herself, to claim for herself the autonomy and capacity for development which Jesus in the Gospels offered her. Future ministry, however, will demand more. Not only must women be recognized as autonomous and equal, though different, but future ministry must address itself to changing oppressive structures that affect women, as well as other minority groups, in the church and in society at large.

Closely allied to the phenomenon of women's liberation, is the significant transition that has been occurring in the basic social institution, the family. Most sociologists agree that this will continue

[8] *Women in Ministry, A Sister's View*, National Assembly of Women Religious Publications, 1972, p. 121.

as we journey through the decades ahead. I will not attempt an examination of the implications this has for future forms of ministries in both the military and civilian spheres, but I would like to make some tentative suggestions.

My first suggestion is that here also interdependence might be the key to understanding and approach. As the influence of family upon children decreases, it seems to me that members of families must learn how to learn from each other. Religion might well point the way, giving a theological and faith basis to new attempts at growth and maturity. Secondly, as religiosity and the family's religious influence on children continue to diminish, ministry must find new ways to influence those institutions and agencies which touch children and young people. Another possibility for future ministry is the day care center which will have greater numbers of children than ever before. Need I say how vitally important it will be for our society to have these centers staffed with persons who really love children, for whom this is a vocation? Perhaps day care centers will occupy the place once held by parochial schools.

There is another kind of interdependence which deserves our reflection. The concentration of personnel in the military is typically more homogeneous with respect to age than the surrounding civilian population. This disparity could have significant consequences in the future when the phenomenon of the "reverse pyramid" takes hold and society responds to the priorities of the older majority. Although the military ministry is organizationally independent of the civilian sector, in actual practice there is often considerable interdependence between them and the sharing of resources particulary in the areas of education, recreation and social justice. Given a civil society drawn to the needs of the older and a military society by its very nature drawn to the needs of the younger, this potential for interdependence is going to shrink. The military ministry will have to look more to its own resources. This may not be good because it will deepen the enclavist character of the military, which in turn would not be a positive force in building the Kingdom. However, this could be a challenge for the military ministry to guide their congregations and their efforts to innovative ways of involvement and service in the larger community.

The future will present many other opportunities for interdependence, for establishing the kinds of networks which will counter localism when it becomes self-centered and give support to faith communities in a value-threatened society.

Finally, as we journey into the 21st century, we must be very

conscious that we carry with us our capacity to dream, one of our most precious possessions. Awakening that capacity to dream and to hope in ourselves and others is both a privilege and a work of ministry. This is more than a pious exhortation: it is a call to faithfully read the signs of the times, to listen to the Spirit moving about in the world. It is to believe that *all* of human life is sacred, that the Kingdom is already present. It is to hope that the Kingdom will come more fully when God reigns and the Spirit rules. It is a call to love tenderly and labor for the total liberation of mankind.

When Chaplain Van Winkle awakens in the year 2000, not all will be strange. Although he has been separated from his faith community by *chronos*, linear time, he will recognize that *kairos*, the sacred time of the community has perdured through the years. He will find his moment of awakening another experience of *kairos*.

THE RELIGIONING[1] PROCESS IN FUTURE FORMS OF MINISTRIES IN THE MILITARY

Earl D.C. Brewer, Ph.D.

This paper is undergirded with two major convictions. The first is that fresh understandings of religion as human process are needed and the second is that new forms of ministries in military and civilian life may emerge from such understandings. The time seems ripe for advance on both theoretical and practical fronts. The purpose here is to pursue primarily the first conviction while drawing some implications for the second.

And now a methodological note. Three diagrams are being used. (Perhaps a picture is worth a thousand words!) These diagrams follow the general forms of the mandala, an eastern religious art form.[2] The basic mandala is a circle with a center and circumference divided by the four cardinal points (East, West, North, South). Artistic elaborations of this basic form have developed in the traditions of eastern religions. The emphasis is on balance and beauty. This somewhat static eastern conception is penetrated by western dynamics through the use of the spiral.[3] The spiral, another religious art form, is a circle opened up and spread out over time. Stretched out, the spiral becomes a straight line, an honored art form in western science and technology as plans are diagramed to move from here to there over time and space. However, we usually spiral our way along, rather than pursue "the shortest distance between two points." The diagrams are used to illustrate various concepts in the religioning process, and the text provides a brief commentary.

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[1]To dynamize the concept, religion is often used as a verb in this paper.

[2]Jose and Miriam Arguelles, *Mandala* (Berkeley: Shambala, 1972).

[3]Jill Purce, *The Mystic Spiral* (New York: Avon Books, 1974).

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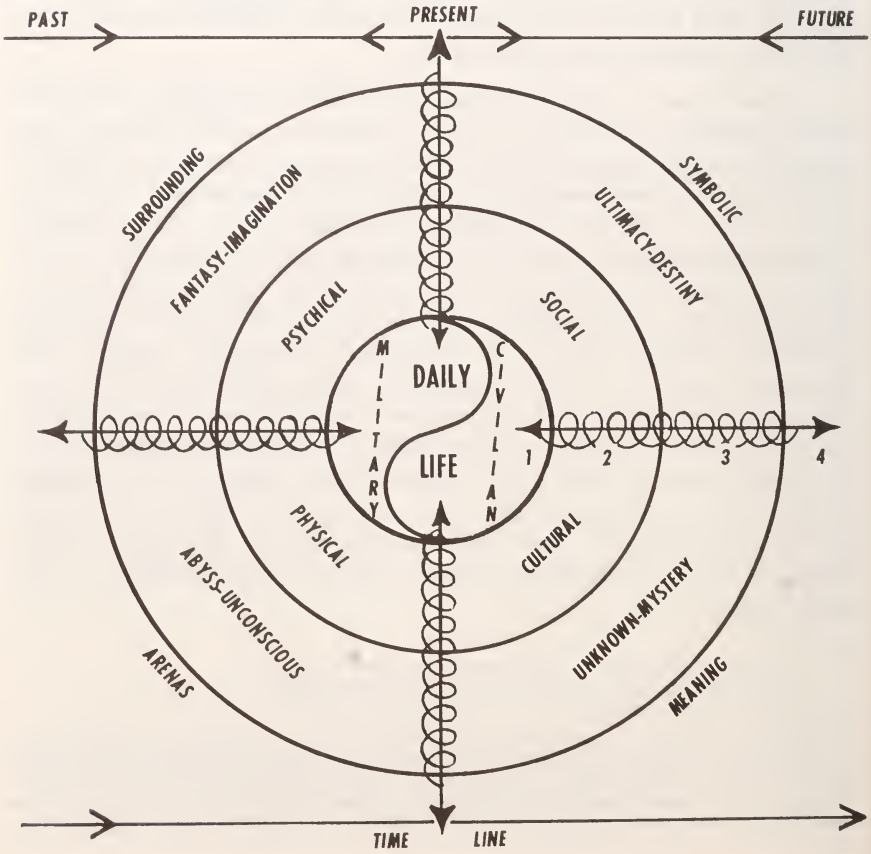
SOME ELEMENTS IN THE RELIGIONING PROCESS

Diagram 1 brings together several of the elements involved in the religioning process. Circle 1 represents ordinary daily life as the target of continuity and change in the religioning process. The overall mission of this process involves no less than the confirmation and/or transformation of the everyday life of every person everywhere. This is a large order and must be unpacked and repacked in smaller boxes.

In view of our focus, daily life in the military and civilian sectors are shown in dialectical yin-yang relationships. These are im-

DIAGRAM 1. SOME ELEMENTS IN THE RELIGIONING PROCESS



portant in defining the nature and quality of ordinary existence in the military. After all, we come from the totemic well of civilian life, wander around in the military for a season, and return to the sacred well to work, to play, to retire, to die. Working out the details of these yin-yang transcending interrelationships should provide fresh foundations for future forms of ministries in the military.

Circle 2 names four dimensions of everyday life. Each of these is involved in the military-civilian dialectic. The physical aspect refers to the *It* world of nature and the transformation of it by human beings, especially through science and technology. Nature includes the nonlife environments of air, water, and soil, as well as the life forms of plants and animals, including human beings. The military, in its several branches, is deeply involved in the utilization of these physical aspects of existence. These often involve the protection and/or the destruction of the physical resources of civilians. The human body is the great instrument of interaction between the person and the physical environment. Through the senses we apprehend our surroundings, and through breathing, eating, and waste-disposing we become parts of our environment. Also, we "see" the bodies of others and assume that they possess consciousness and awareness as we do.

The physical aspect of existence points to the self. *I* am a self considered subjectively and may be thought of as a center of consciousness together with whatever *I* call mine. One thing *I* call mine is my body, hooking the self into the physical environment. The physical basis of consciousness seems present in all life forms but, due primarily to larger cranial capacity, is immensely enhanced in human beings. Thus, the physical self is not only the body but also that aspect of human consciousness emerging instinctively from the body and its physical environment. In a primordial sense, this may be called the lonely *I* unrelated to other selves or aspects of consciousness. In contrast, the psychic self emerges out of the *I-Me* relationship where the *Me* may be viewed as memory bits representing past experiences or the flash forward bits of future anticipations. The psychic self is the executive *I* around which the relations and decisions of consciousness revolve.

The social dimension of daily life derives from the *I-You* relation with *You* being a self considered objectively. This dyadic relation becomes the building block of society and its subparts. Through it *I* move to *We*, that is, any groups or collections of selves with which *I* identify, or *Them*, that is, any other groups. Thus the valences of *I-You* interpersonal interactions move into intergroup relations.

The cultural aspect of everyday existence concerns the meaning of it all. The cultural self adds the dimension of symbolic meanings to the other selves. We carry out our being and relating only through meaning. However, these symbolically meaningful relationships exist within a transcending hierarchy. *I* transcend my body in relating to your body, my consciousness in relating to yours, myself in becoming a part of a group, my group in relation to your group, and so on. This is the work of the transcendent *I* or consciousness which pulls together in a new holism the various dimensions of ordinary existence. The transcendent *I* attempts to interrelate all aspects of our daily being and becoming. Here the executive functions of the self assume god-like characteristics as when our most important or ultimate values become the schema under which we arrange our hierarchy of understandings and actions. The source and high water mark of transcendence perhaps root in the knowledge of death and its foldback into life. Thus the primordial life-death and resurrection (birth-death and rebirth) symbols inform the core of the transcendent self.

Daily life, whether in its military or civilian aspects, is composed of such physical, psychical, social, and cultural elements woven into a web of existence. We spin and respin our webs only to become caught in our own handiwork. Everyday life consists of taken-for-granted or tacit assumptions, goals, meanings, rituals, activities, and relationships. Here selves, things, and meanings are woven together in familiar patterns. Such webs, as for spiders, contain the structures and sources of our survival, the nests of our nurture, our home base. Yet such webs are fragile entities with awful openness to surrounding environments. Where breaks occur, we set in motion a transcending process of healing. As the spider may swing beyond its broken web to repair it or to spin a new one, so human beings move beyond daily existence in order to return with confirmation or transformation.

Circle 3 provides some of the dynamic aspects of the human transcending process in which ordinary existence is grounded. The quadrants contain words which refer to processes rooted in everyday life but flower beyond it. The upper two quadrants contain conscious ways of transcending. The Northwest Quadrant names fantasy and imagination as rather nonserious conscious styles of transcending. We can imagine different, better, or worse circumstances or situations. We can fantasize new possibilities and return to our routines to test them. More serious conscious transcending is done in the Northeast Quadrant. Here we deal with what is most important or ultimate, what is the sense of ultimate destiny for us, and so on. The ultimating ladder is solidly set in the mire of every-

dayness but reaches to the most ultimate conceptions of which we are capable. Travel up and down the ladder may enrich, disturb, or destroy aspects of our daily situations. The lower quadrants refer to unconscious, but very important, aspects of transcending. The first is the dialectic between the order of everyday life and the disorder or abyss surrounding it, the conscious awareness of our wide-awake, daily lives and the vast surrounding unconsciousness. Likewise, the transcendence between the known and the unknown as well as between the meaningful and the mysterious provide rich resources for the ordinariness of our existence. These and other processes of transcendence open human situations up to vast possibilities for the future.

No process operates in a vacuum without content, context, and product. This is certainly, also, the case for the human transcending process. Circle 4 identifies the surrounding symbolic meaning arena within which this process goes on. Yet it is not shown as populated or landscaped with ideas and concepts, meanings and emotion, which could provide the content and fuel for the transcending process. Religioning as transcending process goes on in some tradition or another.

TRADITIONAL AND NONTRADITIONAL FORMS OF RELIGIONING

Diagram 2 provides for pluralistic content in the surrounding symbolic meaning arenas. Traditional forms of religioning include a wide variety of human efforts to transcend and enrich ordinary experience. The earliest were tribal religions of various sorts.[4] Here early human beings struggled with the issues of life and death in small clans and tribes over long periods of time. The elementary forms of these transcending efforts may be summarized in terms of beliefs and rituals or practices and conceptions of spirits, totems or gods, and religious leaders. These two sets of dialectical components (beliefs–practices and gods–leaders) were richly developed in tribal religions and were built upon by later religions. Within the limited space here only the names of these major religions and something of their distribution across the earth and the United States can be mentioned as in Tables 1 and 2.[5]

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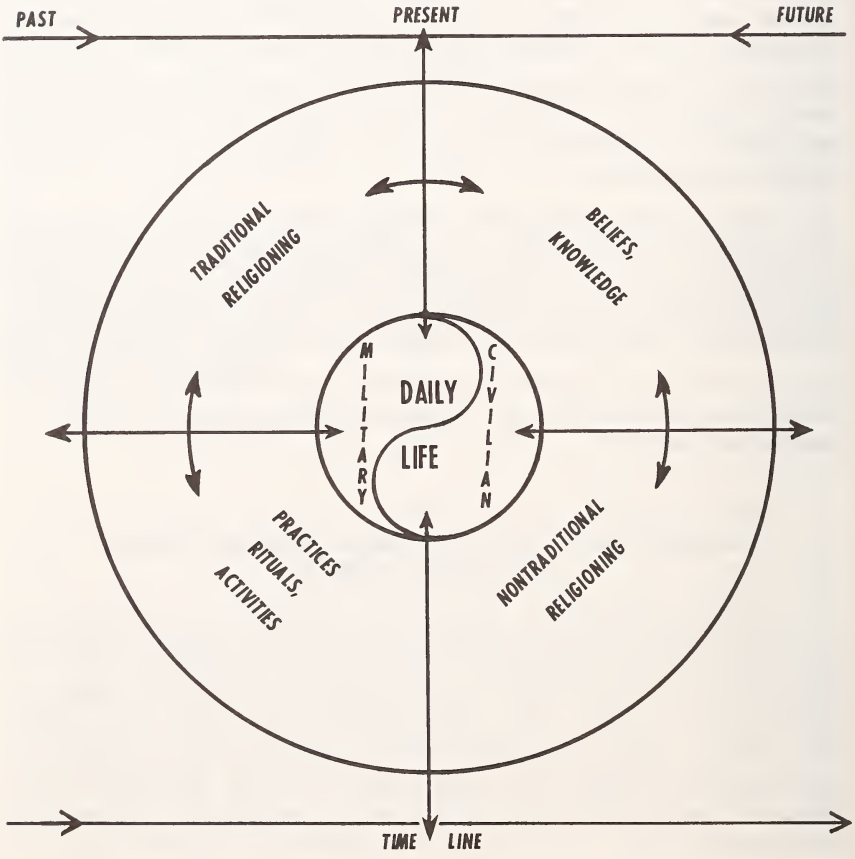
[4]Emile Durkheim, *The Elementary Forms of the Religious Life* (London: George Allen and Unwin, LTD., 1915) and William J. Good, *Religion among the Primitives* (Glencoe: The Free Press, 1951).

[5]For introductory studies, see Ninian Smart, *The Religious Experience of Mankind* (New York: Charles Scribner's Sons, 1969) and W. Richard Comstock (Ed.), *Religion and Man* (New York: Harper and Row, 1971).

DIAGRAM 2. SOME ELEMENTS IN THE SYMBOLIC MEANING SYSTEMS SURROUNDING EVERYDAY LIFE.



A discussion of the rich variety of beliefs and practices and of conceptions of gods or spiritual entities and religious leaders would take us too far afield. The surrounding symbolic meaning arenas of the everyday existence of millions of human beings are influenced marginally or profoundly by contents flowing from one or more of these major traditional forms of religioning.

In the model being presented here, everybody religions in one way or another. Obviously, not all religion in these traditional forms. Thus, there must be nontraditional forms of religioning as well. These are divided into two types: civil and personal. The civil

TABLE 1. ESTIMATED POPULATION AND RELIGIOUS ADHERENTS BY MAJOR WORLD REGIONS[1]

Population, Adherents		Total world	Africa	North America	South America	Asia	Europe[2]	Oceania
Population (thousands)	1965	3,289,002	303,150	214,329	245,884	1,832,923	675,198	17,520
	1975	4,021 758	395,268	242,772	326,833	2,307,162	734,953	21,562
	2000	6,493,642	817,751	333,435	652,337	3,778,219	897,866	35,173
Adherents (thousands)								
Non-Christian		2,278,221	255,287	77,419	13,916	1,812,029	13,652	4,383
Muslims		465,237	97,934	40	393	353,420	13,335	115
Shintoists		67,762	–	30	109	67,621	2	–
Taoists		52,331	–	15	18	52,286	12	–
Confucians		357,855	8	93	104	357,540	54	56
Buddhists		167,094	2	177	148	164,769	–	–
Hindus		408,991	312	54	589	406,284	157	209
Zorpastrians		150	–	–	–	150	–	–
Others, including Primitive and none		758,801	157,031	77,010	12,555	409,959	92	4,003
Christian		1,019,387	68,209	347,818		73,195	515,915	14,250
Protestant and Anglican		316,286	21,609	76,756	10,312	18,545	179,415	9,649
Orthodox and Eastern		122,101	17,500	3,250		1,450	99,000	91
Roman Catholic		581,000	29,100	52,000	205,500	53,200	237,500	3,700

[1] Except for the totals of non-Christian and Christian religions, the data are from the sources indicated. The world totals do not always equal the sums of the regional figures.
[2] USSR is included in Europe.

Source: United Nations, *World Population Prospects as Assessed in 1968* (New York: United Nations, 1973), Table A.1, p. 63 and H. W. Coxill and Kenneth Crubb (Eds.), *World Christian Handbook, 1968* (London: Lutterworth Press, 1967), p. 226.

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TABLE 2. NUMBER OF BODIES, CHURCHES, AND MEMBERS FOR MAJOR RELIGIONS IN THE UNITED STATES, 1973.

Religious Body	Number of Bodies Reporting	Number of Churches	Number Members
Total	223	329,672	131,389,642
Buddhists	1	60	100,000
Eastern churches	20	1,545	3,847,901
Jewish congregations[1]	1	5,000	5,870,000
Old Catholic, Polish National Catholic, Armenian churches	12	657	867,116
Protestant[2]	180	297,032	71,865,190
Roman Catholics	1	23,796	48,390,990
Miscellaneous[3]	8	1,582	448,445

[1] Including Orthodox, Conservative, and Reformed branches.

[2] Some bodies included here are, strictly speaking, not "Protestant" in the usual sense, such as various Latter-Day Saints groups and Jehovah's Witnesses.

[3] This is a grouping of bodies officially non-Christian, including those such as Spiritualists, Ethical Culture Movement, and Unitarian-Universalists.

Source: *Yearbook of American and Canadian Churches*, 1973, p. 238.

religions[6] may be illustrated by two pairs. The first is nationalism-economism. These refer to overbeliefs in the nation-state and in the particular form of economics espoused and practiced (capitalism-socialism-communism). These are two usually combined to comprise one of the strongest forms of religioning in the modern world. The symbols of flag, constitution, patriotism, national sovereignty, democracy, president (and commander-in-chief), free enterprise capitalism, profits, private property, and so on, make up a pantheon of gods under American nationalism-economism. Obviously, the military is deeply involved in this form of civil religioning. Under the chief priest of the nation (president, commander-in-chief) and within proper interpretations of the sacred scriptures of the nation (decisions of the Congress and the Supreme Court), and within the particular traditions of the various branches of the military, its leaders, especially at the highest levels, provide plans, directions, and orders which influence, in transcending fashion, the daily lives of millions of people, not only in the military but in civilian life as

[6] Robert N. Bellah, *The Broken Covenant* (New York: Seabury Press, 1975).

well. Thus, the military is a peculiar priesthood within the civil religion of nationalism-economism. This priesthood deals with the most ultimate power of this nontraditional religion, the power of life and death, of defense and war.

A second pair of civil religions may be designated schoolism-scientism. The first is the overbelief in education and the tendency of all countries to support compulsory schooling with a required curriculum. This may range from "liberal education" to "brainwashing." Economic and political "salvation" is sought through education, and to deprive persons of equal access to schooling is to deny them equality as citizens and as human beings. Scientism is the religious belief that science is the path to all knowledge and its handmaiden, technology, the great "fixer-in-the-sky" of all human problems. The military is deeply involved in schooling and has great dependence on science and technology for its materiel and strategies. This four-fold pantheon of civil religious gods populates the surrounding symbolic meaning arenas of most Americans in one way or another. Everyday life situations in the military are surrounded by multiple reality systems structured by these civil religions.

Personal religions are other forms of non-traditional religioning. Again, two sets of paired concepts may serve to illustrate the idea: individualism-groupism and workism-hedonism. Individualism has been an important theme in the modern world. The Reformation stressed the "priesthood of all believers" and the "invisible religion"[7] assigns every person the responsibility to make direct contact with the sacred cosmos. Individualism includes overbelief in the value of the physical body which in the "brute" variety leads to athletic achievements and in the "beauty" variety to Miss America pageantry. The overbelief in emotional well-being or mental health leads to various sorts of personal therapies. Groupism is rooted historically in familism and, in the modern scene, in various forms of family substitutes: communes, gangs, squads, encounter groups, group dynamics, temporary groups, and so on. Primary and secondary groups, natural and contrived, permeate civilian and military societies.

Workism is the overbelief that work is the most important activity of human beings and that the worth of a person is measured by his or her work. The Protestant ethics of work, based on the earlier Jewish ethic, permeates society. To be unemployed is to be cast into outer darkness. The status and income of one's work de-

[7]Thomas Luckman, *The Invisible Religion* (New York: Macmillan, 1967).

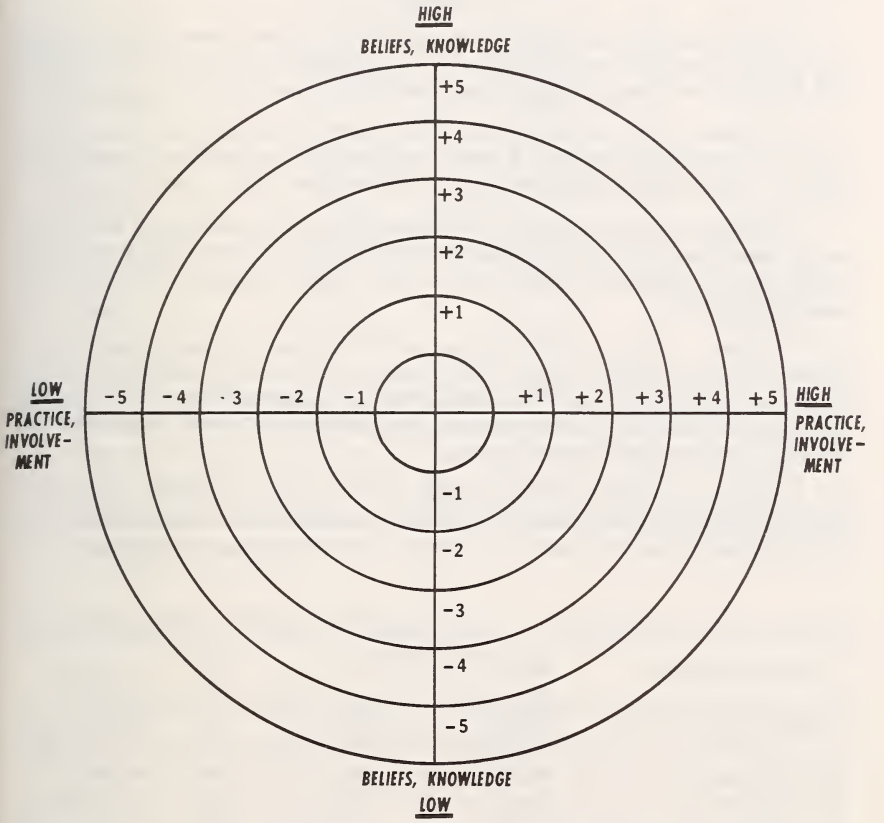
termine so many other things. To refuse to participate in work and in moving up the beaucratic work ladder is considered a serious handicap and is negatively rewarded. No matter how distasteful one's work, it must be done for the income if not for the status. Hedonism is almost the opposite of the work ethic. Here the overbelief is in pleasure, in leisure, in recreation, in fun. The vacation and entertainment industries have flooded the consumer markets of hedonism. An illustration is the non-serious and hedonistic use of such a powerful technology as television. There are millions of persons who landscape the symbolic meaning arenas with these and other personal forms of religioning.

Four other altars of nontraditional religioning are raised in modern society and in the military. These are sexism-agism and classism-racism. Each of these has natural, good, necessary and angelic qualities. Sex represents the primordial urge for reproduction and community. Aging is a normal and necessary aspect of the maturational process. Class emerges from the human need for order and hierarchy. Race represents the flowering of the human family into varieties of physical characteristics. Yet all these angelic qualities or aspects of everyday life have historically become demonic and have not yet been exorcized from modern society or the military. Rather, they have become institutionalized as demons permeating negative value structures and serving as discriminatory criteria for low and high evaluations of persons and groups.

If we could honestly arrange these altars on our personal mandalas (see Diagram 3 and Instrument 1), they would probably be located farther out in the Northeast Quadrant (++) than we would like to admit.

These possible elements in the surrounding symbolic meaning systems of persons and groups are illustrated in Diagram 2. Again, everyday life in its yin-yang dialectic between the military and civilian aspects are shown in Circle 1. Circle 2 contains the theories (beliefs, faith, knowledge) and practices (rituals and activities) in one dialectical relationship and traditional and nontraditonal forms of religioning in another. Each person or group has the capacity and the necessity to transcend ordinary existence and to draw upon the available extraordinary symbolic meanings in order to develop and maintain personhood or grouphood. Each individual or group, in the military or civilian sectors of society, possess this double layered structure of individual or collective consciousness. The dynamics and quality of life result partially from the reciprocal transcending lines or ladders connecting in an open-ended, spiraling fashion the ordinary realities of everyday life with the extraordinary surround-

DIAGRAM 3. AN ILLUSTRATION OF THE LANDSCAPING OF THE SYMBOLIC MEANING ARENAS SURROUNDING EVERY DAY LIFE FOR AN AMERICAN.



THE SCORES OF THE 20 RELIGIONING FORMS OF INSTRUMENT 1 MAY BE LOCATED ABOVE ON DIAGRAM 3. IF YOU CIRCLED (-)5 FOR BOTH THE BELIEF AND PRACTICE DIMENSIONS FOR TRIBAL RELIGIONS, YOU WRITE 1 NEAR THE OUTER CIRCLE HALF WAY BETWEEN THE HORIZONTAL AND VERTICAL LINES IN THE SOUTHWEST QUADRANT. FOR HINDUISM, YOU MIGHT HAVE CIRCLED (+)2 FOR BELIEF OR KNOWLEDGE AND (-)5 FOR PRACTICE OR INVOLVEMENT. YOU WOULD PLACE 2 IN THE NORTHWEST QUADRANT WHERE (+)2 AND (-)5 INTERSECT. IN ALL HONESTY, RACISM MIGHT BE SCORED (+)2 AND (+) 2 AND LOCATED IN THE NORTHEAST QUADRANT WHERE THESE INTERSECT. AND SO ON THROUGH THE SCORES FOR THE 20 ITEMS OF INSTRUMENT 1. AN APPROXIMATION OF YOUR PERSONAL MANDALA WOULD RESULT.

ing multiple realities. This transcending process takes place in the physical-psychical-social-cultural spaces of individuals and groups.

The temporal dimension of transcendence is shown in both Diagrams 1 and 2. The time line denotes the irreversible "arrow of time." The everyday life situation depicted in the circle moves moment by moment along the time line. Such movement cannot be reversed. Yet persons and groups transcend time as well. This is illus-

INSTRUMENT 1. INSTRUCTIONS FOR RELATING SELECTED TRADITIONAL AND NONTRADITIONAL RELIGIONS TO EVERYDAY LIFE SITUATIONS ALONG BELIEF AND PRACTICE DIMENSIONS, AS SEEN IN DIAGRAM 3.

On the scales below, circle the one (+) or (−) number which best represents your situation on both the belief and practice dimensions for each of the traditional and nontraditional forms of religioning. Note the instructions for each dimension.

Position (−)5 on the *Belief Dimension* represents little or no knowledge or belief in the theory or truth of a given traditional or nontraditional form of religioning. Other minus positions represent other degrees of low knowledge/belief.

Position (+)5 on the *Belief Dimension* represents considerable knowledge and/or committed belief in the theory or truth of a given traditional or nontraditional form of religioning. Other plus positions represent other degrees of high knowledge/belief.

Position (−)5 on the *Practice Dimension* represents no actual practical involvement and the highest degree of the likelihood of continued noninvolvement in rituals or activities of a given traditional or nontraditional form of religioning. Other minus positions also represent no participation but other degrees of the likelihood of continued noninvolvement.

Position (+)5 on the *Practice Dimension* represents highest or most practical involvement in rituals or activities of a given traditional or nontraditional form of religioning. Other plus positions represent other degrees of participation.

		(−) *Minus* (−)		(+) *Plus* (+)
1. Tribal Religions	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
2. Hinduism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
3. Buddhism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
4. Judaism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
5. Christianity	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
6. Islam	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
7. Nationalism (Americanism)	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
8. Capitalism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
9. Socialism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
10. Communism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
11. Schoolism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
12. Scientism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5

		(−) *Minus* (−)		(+) *Plus* (+)
13. Individualism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
14. Groupism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
15. Workism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
16. Hedonism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
17. Agism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
18. Sexism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
19. Classism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5
20. Racism	Belief	5 4 3 2 1	0	1 2 3 4 5
	Practice	5 4 3 2 1	0	1 2 3 4 5

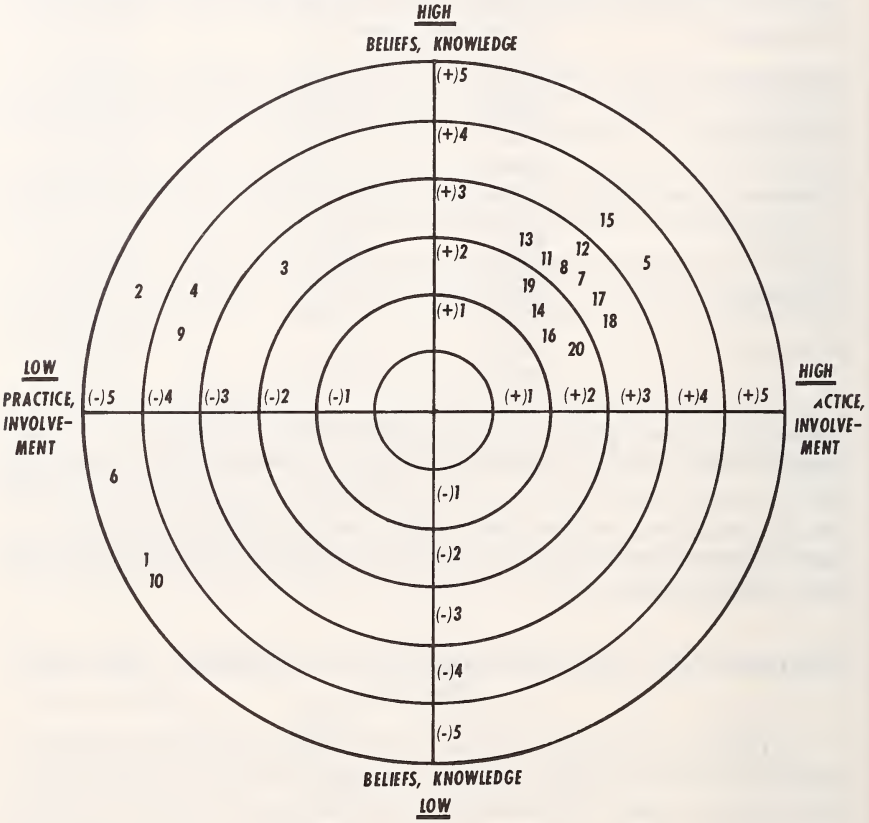
trated in the past-present-future double-dialectic line at the top of the diagram. Here the moving present is formed out of its impact on and appropriation of elements out of the past, on the one hand, and out of the future, on the other. This double feedback loop both toward the past and the future provides transcending dynamics for the moving present.

LANDSCAPING THE SURROUNDING SYMBOLIC MEANING ARENAS

Diagram 3 brings together this model of everyday life surrounded by transcending symbolic meaning worlds. The inner 0 circle represents daily life situations and the outer circles (1–5) the surrounding multiple realities. The horizontal axis measures the practice dimension of the religioning process and the verticle axis the belief dimension. Each dimension is calibrated into positive (+)1 to (+)5 and negative (−)1 to (−)5 measures. The Northeast Quadrant represents positive beliefs and negative practices, the Southwest negative beliefs and practices and the Northwest positive beliefs and negative practices. Theoretically, it would be possible to place each of the traditional and nontraditional forms of religioning in one quadrant or another of Diagram 3.* Such location and especially the distance from the center would be more matters of judgment than measurement. The illustration locates several forms of religioning as they might operate in an individual or group. Of course, each person here could landscape his or her own surrounding symbolic meaning arena by drawing his or her own mandala.

*See Diagram 3a.

DIAGRAM 3.[a] AN ILLUSTRATION OF THE LANDSCAPING OF THE SYMBOLIC MEANING ARENAS SURROUNDING EVERYDAY LIFE FOR AN AMERICAN



THE LOCATIONS OF NUMBERS REPRESENTING THE TRADITIONAL AND NONTRADITIONAL RELIGIONS ARE ILLUSTRATIVE ONLY: (1) TRIBAL RELIGIONS, (2) HINDUISM, (3) BUDDISM, (4) JUDAISM, (5) CHRISTIANITY, (6) ISLAM, (7) NATIONALISM (AMERICANISM), (8) CAPITALISM, (9) SOCIALISM, (10) COMMUNISM, (11) SCHOOLISM, (12) SCIENTISM, (13) INDIVIDUALISM, (14) GROUPISM, (15) WORKISM, (16) HEDONISM, (17) AGISM, (18) SEXISM, (19) CLASSISM, (20) RACISM.

Instrument 1 provides instructions and a sample of Diagram 3 for this purpose. The arrangement and rearrangement of this pantheon of altars on our personal mandalas is a continuous, difficult and dynamic process. It might require a chaplain or psychiatrist to guide us through "angelic" and "demonic" forces of such magnitude and ultimacy.

The assumption underlying Diagram 3 is that a pantheon of "gods" comprise the actual ultimating structures of persons and

groups in our pluralistic society. Modern sensibility can and does mix Christianity or Judaism, for example, with nationalism, capitalism, individualism, scientism, workism, racism, and so on. Some of these "gods" are appealed to in some situations and some in others. A strict Christian or Jew might look upon these other "gods" as idols while a devotee of scientism might think the traditional conceptions of God irrational and unwarranted. In one way or another, they comprise the overvalues, often taken for granted and unexamined, under which we order our criteria for day-to-day decision-making and our understanding of success or failure and of the good or bad life. Persons or groups might hold relationships to such pluralistic symbol systems in holistic tension or in rigid compartmentalism, in creative dynamism or in destructive decline.

SOME IMPLICATIONS FOR FUTURE FORMS OF MINISTRIES IN THE MILITARY

Assuming that this all-too-quickly described model of human life situations in the modern world possess some utility, it remains to suggest a few implications for future forms of ministries in the military.

(1) The military as a "near-total" institution provides an appropriate setting for the explication of various everyday life situations in transcending interactions with various schema of rationalization or, as used above, surrounding symbolic meaning systems.

(2) Different persons and groups at various levels in the military could formally draw their own pictures of these reality systems as illustrated in Diagram 3. Chaplains could guide in the drawing, explicating and meditating upon such personal mandalas.

(3) Religion as transcending process is something which goes on throughout military structures. It is not confined to chaplains and the traditional religions they represent.

(4) Chaplains should draw and meditate upon their own versions of Diagram 3, placing their traditional religion within the dynamic mix of the total religioning process in the military and civilian sectors of society.

(5) The whole earth is becoming increasingly a "global village" which calls for more pluralism and greater complexity. In the emerging "world tribalism" the pantheon of low and high gods, good and evil spirits, exhibits new possibilities for religioning with both positive and negative impacts on ordinary existence.

(6) The educational work of chaplains and others should provide a broad picture of this new pantheon of deities, their interrelationships and evaluation within the various traditional religions represented. This should focus on the quality of everyday life situations in the military and the transcending relationships with the cluster of surrounding reality systems. Explorations of these existential situations in transcending tension with belief systems of traditional and nontraditional religions are urgent for fresh understandings of human life and its possibilities.

(7) These dynamics become increasingly important as the nation and the military define and redefine present and long range future involvement in the evolving world consciousness and situations.

(8) The rituals and activities flowing out of traditional religions should be revitalized to carry more transcendent freight for their devotees. This should be accomplished within the context of greater openness to other forms of the religioning process, including so-called "new" religions.[8]

(9) The development and training in new rituals and activities involving traditional and nontraditional transcending processes should be concerns of chaplains and other leaders in the military. Examples would be forms of individual and group explorations in study, meditation, sharing, art, games, belief constellations, commitment levels, identity searches, alternative future formations, mandala development, and so on.

(10) The model of religioning presented here calls for a new vision of human possibilities. The human situation is seen as multidimensional, surrounded by rich transcending resources. Chaplains and other leaders have the opportunities to utilize these human capacities in answering the urgent questions facing them. Where are "We the people of earth" headed? What are the goals and roles of the traditional and nontraditional religions in shaping alternative futures for earth and its people? What are the goals and roles of the military in raising and answering such questions? What are the goals and roles of chaplains in future forms of ministries in this process in the military?

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[8]Jacob Needleman, *The New Religions* (Garden City: Doubleday, 1970).

SPIRITUAL DISCIPLINES AND FUTURE FORMS OF MINISTRIES IN THE MILITARY

John E. Biersdorf, Ph.D.

Future forecasting is risky business, especially when it comes to matters of values, changes in cultural attitudes, and the mood of the times. As late as 1959, no commentator on the American college scene predicted the student activism of the 1960's. Yankelovich, writing in 1974, confesses that his predictions, made in 1970 about changes in cultural attitudes among young people, were badly mistaken.

> Our prediction that the process of diffusion [of values from college students to non-college students] might take decades and even generations to accomplish has been proven incorrect by the present study. Indeed, we are amazed by the rapidity with which this process is now taking place, by its complexity, and by the problems of adaptation it poses to the institutions and of the society.[1]

In order to say something of relevance to chaplains for their ministries of spiritual disciplines, I wish to use three inter-related methods of modest speculation about the near or foreseeable future:

1. Listing four enduring characteristics of American religious life;

2. Summarizing the best current information on changing attitudes of youth toward a variety of topics related to religious spiritual disciplines;

3. Engaging in what I call, following Abraham Maslow, "growing tip" assessment. This type of future forecasting is akin to what is called in the literature, "genius forecasting." It does not depend upon extrapolating trends into the future, nor upon the use

[1]Daniel Yankelovich, *The New Morality: a Profile of American Youth in the '70's*, (McGraw-Hill paperbacks, 1974).

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of complex methodologies derived from technological forecasting. Instead, it follows the methodology developed by Maslow in his famous study of self-actualized people. In that work, Maslow was not interested in the question, "What are human beings like on the average?" but, "Of what are human beings capable?" Analogously, I think studying the most creative responses to the present situation may give us the most useful and exciting clues to the future of organized religion, because they may in fact actually help determine the place of religion in the future of our society.

PRINCIPLES OF AMERICAN RELIGIOUS LIFE

There seem to me four enduring characteristics of American religious life throughout our cultural history which are particularly operative in the present situation. The first characteristic is true not just of religious life, but of the culture generally. Lyle E. Schaller calls it the "Big Revolution." According to Schaller, it has two aspects: the expansion of the rights of the individual, and the increasing distrust of institutions in our society as taken-for-granted or as reliable guides to individual beliefs and actions.[2] I have called this factor, following Saul Bellow, the Modern Individuality Boom.

> Pluralism and continuing change . . . have serious implications for the living of one's personal life. Thomas Luckmann compares people in modern society to consumers in a supermarket; picking their values by personal choice . . . and putting them together in a privatized individual myth which is a shaky support for life because it has no enduring institutional base. This personal construction of myths caused by the rapid change and consequent fragmentation of modern life is good news to some people but bad news to others. For those who have been trapped in a family or small town that has no place for their interests or personality traits, the freedom or diversity of the large city is cause for celebration. Such people welcome a culture which takes on more and more of the characteristics of metropolis. For those who have been oppressed because of race, color, sex, or socio-economic origins, continuing institutional change offers the hope of overcoming oppressive structures. But for those who have received their myth from stable institutions buttressed by friendships and family, continuing change is upsetting and threatening. And for those already so bewildered by the fragmentation and conflict of values in modern society that they are unable to form a stable personal identity, the challenge to construct their own myths can be devastating.
>
> To the always problematic task of being human, the modern world imposes on each of us an additional burden of responsibility for our own identity and meaning. Saul Bellow's Mr. Sammler muses about the achievement of Western civilization in asking each person to be an individual, responsible for his own life myth, instead of

[2]Lyle Schaller, *Understanding Tomorrow*, (Abingdon Press, 1976).

> being a member of the social order, receiving his personhood from the church, the state, the family, the tribe, the race. Mr. Sammler worries about "The Modern Individuality Boom." "This too great demand upon human consciousness and human capacities has overtaxed human endurance. I am not speaking only of moral demand, but also of the demand upon the imagination to produce a human figure of adequate stature. What is the true stature of a human being?"[3]

The second characteristic is that we are one of the most religious nations in the world. We have been historically, and we continue to be. The Gallop Poll confirms it. In answer to the question, "How important are your religious beliefs?", the following percentages of people from various countries answered, "very important":

India	United States	Italy	Canada	Australia	United Kingdom[4]
81%	56%	36%	36%	25%	23%

The third characteristic is that we are the most diverse culture in the world religiously. This is true because of the voluntary nature of American religion, and because of the vast diversity of religious traditions that came with the immigrants. Sydney Ahlstrom documents this fact in his history of American religion. One of the most interesting recent developments confirming this diversity of American religion is the establishment in this country of a trans-ethnic American Buddhism, rooted both in historical continuity and in this culture. It is signaled by the training and accreditation of American-born Caucasian teachers in the two major Zen Buddhist traditions, Soto and Rinzai, and by the coming to these shores of some of the very best Tibetan Buddhist teachers. We may expect that they too will train and accredit American-born Tibetan teachers. The establishment of a trans-ethnic Buddhism in this culture is a historical achievement of the magnitude of the indigenization of Christianity in the East through missionary expansion marked by the election of native-born bishops.

The fourth characteristic of American religious life is the experimentation, adaptation, and reformism inherent in American religious life.

> Throughout our religious history, there has been an optimism about the possibilities of thoroughgoing reform and an experimentalism. Looking back over their brief history in New England, Increase Mather declared in 1677 that "there never was a generation that did so perfectly shake off the dust of Babylon . . . as the first generation of Christians that came to this land

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[3]John E. Biersdorf, *Hunger for Experience*, (Seabury Press, New York, NY, 1975, pp. 19, 20).

[4]*Youth, 1976; Attitudes of Young Americans, age 14–25 Towards Work, Life Insurance, Finances, Family, Marriage, Life-Styles, Religion*, (Research Services of the American Council of Life Insurance, New York, NY).

for the Gospel's sake." American insistence on testing doctrine and authority by personal experience led, at its worst, to a preoccupation with methods and techniques. In conjunction with the diversity of American religious traditions, it precluded a uniformity of belief and organization.[5]

CURRENT CULTURAL ATTITUDES

In assessing trends for the near future in values and cultural attitudes, an obvious place to look is the attitudes of young people, as currently assessed through social survey research. This approach is useful for at least two reasons. First, many of the persons with whom military chaplains work are young adults. Secondly, attitudes of young people during the last decade have been influential in determining cultural attitudes of the general population. Among recent social surveys of young people, two of the most helpful are the Yankelovich study, published in 1974, and the American Council of Life Insurance study of young people, ages 14–25, in 1976.

According to Yankelovich, the central and most dramatic finding is the diffusion of what he calls the "New Values" from a small minority of the college population in the 1960's to the mainstream of contemporary college and non-college young adults.

New Values refers to three categories of inter-related meanings: 1) moral norms, dealing with sex, authority, religion, and obligation to others; 2) social values dealing with money, work, family, marriage; and 3) self-fulfillment, defined in opposition to role obligations to others and to the nose-to-the-grindstone quest for economic security. Yankelovich defines the changes he calls New Values in the following way:

> The first category refers to new moral norms . . . The major value changes under this heading are:
>
> 1. Changes in sexual morality in the direction of more liberal sexual mores;
>
> 2. Changes relating to the authority of institutions, such as the police, the government, the boss in a work situation, etc., in the direction of what sociologists call, 'deauthorization', *i.e.*, a lessening of automatic obedience to and respect for, established authority;
>
> 3. Changes in relation to the church and organized religion as a source of guidance for moral behavior; and
>
> 4. Changes associated with traditional conflicts of patriotism and automatic allegiance to the idea, "my country right or wrong."
>
> The second category of new values relates to social values, primarily to changing attitudes towards the work ethic, marriage and family, and the role and importance of money in defining the meaning of success.

[5]Biersdorf, *Hunger for Experience*, pp. 16, 17.

> The third category of new values concerns the meaning of the vague concept of self-fulfillment. Self-fulfillment is usually defined by people today in opposition to concern with economic security. At issue is the individual's feeling that there must be more to life than slavish devotion to keeping one's nose to the grindstone. Once a person feels that he can take some degree of economic security for granted, and begins to look forward to relief from the discipline of a constant preoccupation with economic security, he starts to search for forms of self-fulfillment that go beyond the daily routine. Stress on the theme of self-fulfillment is the individual's way of saying that there must be something more to life than making a living, struggling to make ends meet, and caring for others. The self-fulfillment concept also implies a greater preoccupation with self at the expense of sacrificing oneself for family, employer, and community.[6]

Current attitudes of young adults, according to Yankelovich, seem to be primarily determined by the end of the Viet Nam war. That decreased visible public preoccupation with opposition to government policies and the vociferousness of radical-left political activity among young people. Secondly, it also resulted in the very rapid diffusion of new values from a small minority of college students in the 60's to the mainsteam of American young people, both college and non-college. As Yankelovich writes:

> If there are any patterns which underlie the dense variety of findings described in the main body of this report, they are the story of the transmission of the new values from the campus to the mainstream of American youth, the efforts of both college and non-college youth to find a satisfactory means of blending the new values with older, more traditional beliefs, and the search for new modes of adaptation to the highly institutionalized structure of American society.[7]

As noted above, this diffusion came about more rapidly than even Yankelovich was willing to predict three years ago.

There are several implications of this rapid diffusion of new values that are important in talking about spiritual ministries in the military. First is the attempt to integrate new values with the older economic concerns for career, economic security, and job status. Those concerns have returned in young people in the 1970's. However, they are being dealt with in a different way than they were in the 1950's. In the 50's, people entering the job market tended to split their interest in personal fulfillment from their interest in economic advancement and security. They compartmentalized their work life, with its emphasis on getting ahead, making money, and

[6]Yankelovich, *The New Morality*, pp. 5, 6.

[7]*Ibid.*, p. 7.

living according to corporate norms, from their private interest in self-fulfillment, which took place during leisure time. In this decade, young people want to integrate these two sets of concerns. The difficulty is that integrating self-fulfillment and economic security and advancement is more possible for a college graduate entering a professional or executive career than it is for a blue collar worker. As Yankelovich summarizes:

> The young professional or executive sees his work as providing him with a good future, but also with the opportunity to use his skills and intelligence and to do work that is meaningful and rewarding. The young blue collar worker often brings to the job many of the same desires for rewarding work that demands the use of his brains, full resources, and creativity. In many instances, however, unlike the young executive or professional, he finds a job that is "just a job"—a way to kill time and make a living.[8]

The discomfort, or even impending tragedy in this situation, is that non-college young people, who comprise the great bulk of the new labor force, will be increasingly restive and discontent with their life unless institutions, including the military, find ways to satisfy their cravings for community participation, self-fulfillment, freedom, equality and challenge. Also important is the rapid diffusion in the last five years of the basic ideas of the women's liberation movement throughout the culture. Particularly poignant is their impact upon blue collar working women who have little opportunity to work at the kind of satisfying jobs that are promised by new values. Even more difficult is the plight of housewives who gladly accept their role and are threatened by women's liberation discounting of the possibility of achieving one's true potential through motherhood and wifehood.[9]

The most difficult and even tragic of the issues raised by the survey are the continuing problems of minorities, especially in the cities. They would also like to share in the new values and they have an even greater need to achieve economic security and advancement. But from their experience, they believe that the two cannot be integrated. Minority youth present a sharply different personal outlook from white youth in terms of integrating these two sets of values. For example, only 38% of minority youth believe they will be able to make ends meet, whereas 71% of white youth feel they will be able to do so. Slightly less than half of minority youth believe they are in control of their own future, while two thirds of white youth believe they are. Only 57% of minority youth see good opportunities in the future, compared to 79% of white youth.[10]

[8] *Ibid.*, pp. 31, 32.
[9] *Ibid.*, p. 40.
[10] *Ibid.*, pp. 132, 133.

The implication of these findings, as noted above, is an increasing challenge to institutions in our society. Since the 1960's, the distrust of institutions continues to increase among young people, although they are less interested in radical political action than they were a decade ago. Young people see the nation as being run by special interests of big business and politicians who are concerned for their own welfare and not the welfare of the nation.

> More than six out of ten young adults today believe that the society is democratic in name only . . . four out of five are critical of the nation's foreign policy, and predict that involvements similar to Viet Nam are inevitable . . . more than 90% of young people hold that business is too concerned with its own profits and insufficiently concerned with serving the public. Criticism of business and political parties have grown by leaps and bounds in the past few years, especially among non-college youth. In 1969, 44% of the non-college group believed that our political parties needed fundamental change. Today, 64% hold this belief. In 1969, 24% of non-college youth believed that big business required fundamental reform. Today that proportion is almost doubled to 45%.[11]

This distrust of large institutions is exacerbated by the rising expectation of young people. Because of the new values, they expect those institutions to provide more for them. Yankelovich uses the term "Bill of New Rights" to state their conviction that "every person in society has a right to send their children to college whether or not they can afford to do so, to participate in decisions that affect the work, to enjoy a secure retirement, and have access to the best medical care, whether they can afford it or not."[12]

In terms of youth attitudes, two particular institutions might be noted. The military fares a little better than it did five years ago, probably because of the end of the Viet Nam war. While in 1969 61% of college youth thought the military needed fundamental change, and 72% in 1970, by 1973 that figure dropped to 54%. Religion, however, continues to decline as an important value among college age youth (from 38% in 1969 to 28% in 1973).[13] It should be noted that this finding is in contrast to the increasing estimation of religion among the population generally. In answer to the question, "At the present time, do you think religion as a whole is increasing its influence on American Life, or losing its influence?", the following responses were given:

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[11] *Ibid.*, pp. 45, 46.
[12] *Ibid.*, pp. 47.
[13] *Ibid.*, pp. 140.

1965: 33% increasing its influence
45% losing its influence

1970: 14% increasing its influence
75% losing its influence

1975: 39% increasing its influence
51% losing its influence[14]

SPIRITUAL DISCIPLINES IN THE FORSEEABLE FUTURE

How does one put together these enduring characteristics of American religious and cultural attitudes and values, into coherent speculation about the future of American religion—especially in regard to spiritual disciplines and military ministries? To do so, I need the third method I mentioned at the beginning of this paper, namely, growing tip statistics, or the identification of what seem to be the most promising trends. Here, we are on very subjective ground. There is no way to establish statistically that the developments I will point to are in fact the most important ones, or the ones which will prevail in the future. The future is partly, of course, a self-fulfilling prophesy. What we intend to do now about the future will, to some extent, within the constraints of external forces, influence or determine what the future will be. However, on the basis of my own experience, I believe three major developments will do much towards shaping the future of American religion.

The first is a fundamental "paradigm shift" in our understanding of physicial reality which in turn will radically effect religious thought. Thomas Kuhn describes the advancement of scientific thought as taking place through paradigm shifts.[15] A paradigm is a fundamental example, or standard illustration of theory in a particular field which furnishes the organizing principles and determines the direction of scientific work in that area[16]. Scientific theory, then, is built congruently with the major paradigms in a field and new data and theory, as they are discovered, are made to fit into paradigm-induced expectations. At a certain point in the advancement of thought, more and more data and findings are discovered which are not congruent with the old paradigms. Finally, a point is reached where the weight of data not fitting is so great that another paradigm is discovered which fits the new data and also incorporates the old. This paradigm shift, then, is a quantum jump to a new theoretical base, which then again, furnishes a secure context for further work for a period of time. In the history of Western

[14]Gallop Poll, 1976

[15]Thomas Kuhn, *The Structure of Scientific Revolutions*, (University of Chicago Press, 1970).

[16]*Ibid.*, pp. 43.

civilization, important paradigm shifts have taken place in our fundamental understanding of reality, especially physical reality. When these paradigm shifts occur, they influence the rest of thought and life in the culture, including religious thought and what people usually call "common sense." Therefore, if one wants to look for clues to fundamental shifts in religious thought in the culture, one needs to look for fundamental philosophic and scientific paradigm shifts in our understanding of reality, especially physical reality. One can easily trace this course of development in Western civilization. For example, there was the profusion and proliferation of Platonic religious thought in the first centuries of the Christian era following Plato's understanding of the nature of reality. Then came the reconstruction of Christian theology in the middle ages by Thomas Aquinas, occasioned by the rediscovery of Aristotle in the West, and the establishment of Aristotelian understanding of reality. The work of Newton, in more recent time, occasioned the reconstruction of religious thought including fundamentalism, humanism, and liberal theology, in order that Christianity could co-exist with what Newtonian physics told us was the case in the universe. Currently we are going through another massive paradigm shift in our understanding of physical reality. This paradigm shift, which is as yet unassimilated in common sense, and certainly unassimilated in religious thought, comes primarily from sub-atomic physics since Einstein, and secondarily from astronomy. The picture of physical reality occasioned by these scientific disciplines is radically different from Newtonian physics, Aristotelan and Platonic thought. In its time, it will have as massive an effect upon religious thought as the previous paradigm shifts had. Before I speculate on how this fundamental paradigm shift in physical reality will affect religious thought, let me give a very brief, over-simplified description of the view of reality emerging from sub-atomic physics and modern astronomy.

—Physical reality is not composed of fundamental building blocks of matter, but of fields of energy which comprise the universe. Sub-atomic physics, in its search for fundamental building blocks or particles, has found them to disappear and change into mutating patterns of energy, best understood through field theory. Matter, then, becomes a temporary condensation or density of a field of energy.

—The universe is one continuum, which can be called space-time, in which everything is ultimately connected with everything else. Modern physics has unified space and time into a single continuum which is relative to the observer,

curved by gravity, and which is not separate from the "objects" which reside in it. This description of reality is so far removed from ordinary language of our everyday views of reality that it is difficult to find metaphors and word-pictures which can even clumsily describe it.

—Consciousness is an integral part of the universe. Modern physics has discovered that the observer interacts with the particles under observation in such a way that one cannot isolate the observer from the observed system in an accurate description of the resulting phenomena or interaction. As Heisenberg noted, "What we observe is not nature itself, but nature exposed to our method of questioning."[17]

Fritjof Capra, a theoretical physicist, suggests that new developments in sub-atomic physics may force the development of theory in which the specification of consciousness is an essential part in describing certain sub-atomic phenomena.[18] This view of reality is very different from the mechanical views of physical reality emerging from the Industrial Revolution. According to more primitive science, matter and mind were separate and could only interact in a way similar to a person running a machine. But modern physics has found that consciousness is an essential aspect of reality; that is, we create the reality that we experience, or, more precisely, we create reality in the act of experiencing it.

The second major development I see taking place in American religion is the application of the paradigm shift in physical science to religious thought. As is obvious to most of us, the peculiar understanding of reality coming to us since Einstein has been known for centuries by one particular group of people. They are the mystics in both the Christian and Eastern religions. Similar to the modern sub-atomic physicists, mystics have maintained for ages that energy or mind, and not matter, is the fundamental stuff of the universe; that in fact, we continually create the universe through participation in mind. The congruence between mystic world views and the world views of modern physics is so remarkable that Lawrence LeShan *(The Medium, the Mystic and the Physicist)* constructed a psychological instrument containing items written by modern physicists, mystics throughout the ages, and mediums or spiritualists. He found that people in our culture, including graduate students in physics, were unable to determine which statements came from which group. This suggests to me that mystics may lead the rest of us in initiating the paradigm shift in religious thought, resulting

[17]Lawrence LeShan, *The Medium, the Mystic, and the Physicist*, (Viking Press, 1975).
[18]Fritjof Capra, *The Tao of Physics*, (Shambala Press, 1975, p. 140).

from the paradigm shift in our understanding of physical reality. We may expect that mystical experience, therefore, will be the harbinger and vanguard of the reconstruction of religious thought. I believe we are seeing the beginnings of this in the increasing interest in Eastern meditative practice in this culture, especially Buddhist practice. The vast resevoir of centuries of psychological introspection and meditative practice in Hinduism, the various schools of Buddhism, Sufism, Judaism, and Christianity can now be resources for understanding the inner life in an age passing from Newton to Einstein.

Therefore, we may expect a rapidly increasing sophistication in the understanding and practice of meditation and prayer in the culture. This development, of course, is already happening. And by and large it is catching clergy and churches off balance. A recent study by two Lutheran bodies found that clergy ranked their spiritual and personal development second only in importance to preaching and leading worship (among the six most important roles in their ministry). However, they felt twice as inadequate in this area of their ministry as they did in any of the other six roles.[19] In our workshops, clergy report people coming to them with considerable experience in Yoga, Transcendental Meditation, Zen sitting, or other religious practices. These people ask questions which the clergy are unprepared for and they are unsure as to how to respond. Often ministers have their first experience in meditation in our workshops.

The four enduring characteristics of American religion mentioned at the beginning of this paper are especially suited to the reconstruction of religious thought based on mystical religion, or religion of experience. The modern individuality boom, the religiosity, diversity, and the experimentalism of American religion are all especially hospitable to this approach. The new values and emphasis on self-fulfillment by young people also seem congruent with mystical religion, or religion of immediate experience. Because of the diffusion of cultural attitudes, we may expect an increasing interest in meditation, prayer, and what may be called personal religious experience and disciplines among young military people who come to chaplains for counsel and guidance.

The third important development in the near future in American religion has to do with the expectations of institutions, including the institution of religion. We noted above an increasing suspicion and distrust of institutions in our society. The impending

[19]"Research on Ministry", *The Institute for Advanced Pastoral Studies Newsletter*, Spring, (1976).

tragedy, or creative adjustment (depending upon what we do about it) of our times, involves this dialectic between increasing expectations for personal self-fulfillment and increasing power of institutions in our society. Robert Heilbroner is pessimestic about the future possibilities of democracy and freedom in our culture. He writes: "As we increasingly must deal with depleting natural resources, the increasing gap between the developing and the developed nations, and the struggle and strife that those two developments portend, the future will be marked by a far more coercive exercise of national power."[20] That power threatens the rising expectations of personal self-fulfillment and freedom. He concludes his essay:

> Nor is it easy to forsee a willing acquiescence of humankind, individually or through its existing social organizations, in the alterations of life-ways that foresight would dictate. If then, by the question, "Is there hope for man?", we ask whether it is possible to meet the challenges of the future without the payment of a fearful price, the answer must be: no, there is no such hope.[21]

The future here, I believe, is open and up to us. I am affirmed in this conclusion by the work of Robert Bellah. Bellah, with Charles Glock, in a study of Bay area residents, sees three possible scenarios for American society in the future: liberal; traditional authoritarian; and revolutionary. He agrees with Heilbruner that the future of the liberal scenario is in doubt because of the world developments mentioned above. The next possibility is perhaps more likely: a traditional authoritarianism, politically buttressed by right-wing partisan fundamentalism. While he sees this as likely for us in the future, he is obviously not happy with the prospect. Nor is such a scenario congruent with the enduring characteristics of American religion and the changing attitudes of young people mentioned above. There is a third alternative, "however improbable" according to Bellah. He calls it a soft revolution (not a bloody uprising) in fundamental social and cultural structural change. He summarizes this alternative as follows:

> Such a revolutionary culture would have a firm commitment to the quest for ultimate reality; priorities which sheigh away from endless accumulation of wealth and power to a greater concern with nature and between human beings. Perhaps a much simpler material life, simpler, that is, compared to present American middle-class standards would result, but it would not be accompanied by an abandonment of free inquiry or free speech . . . In all these respects, the values, attitudes, and beliefs of the oriental religious

[20]Robert Heilbroner, *An Inquiry Into The Human Prospects*, (W. W. Norton & Company, 1974) p. 136

[21]*Ibid.*, p. 136.

groups, the human potential movement, and even a group like the Christian World Liberation front, as well as the more flexible of the radical political groups, would be consonant with the new regime and its needs.[22]

American institutional religion thus has the possibility, in following the first two developments, of effectively contributing to the resolution of our societal institutional crises as well.

SOME CONCLUDING THOUGHTS

I have not talked specifically about projected institutional forms for American religion, particular practices in spiritual disciplines, nor techniques and methods for clergy in spiritual counseling. I have not done so for three reasons. First, the specific case examples of groups responding to these developments are published in *Hunger for Experience.*[23] Secondly, I believe the challenge of the future is not adequately met by institutional tinkering or new techniques for spiritual counseling by themselves, but by a fundamental reconception of what religion is, how to practice it in our lives, and how to communicate it to others. Finally, a lecture setting is not the most effective way to communicate and to experience the evolving methods of meditation and prayer that constitute creative responses to the future I believe is ahead of us.

[22]Robert Bellah and Charles Glock, *The New Religious Consciousness,* (University of California Press, 1976) pp. 351, 352.

[23]Biersdorf, *Hunger for Experience.*

MICROCOMPUTERS AND THE CHAPLAINCY

Chaplain (MAJ) Timothy C. Tatum

A small revolution has been going on around us for the last two years. It's been only in recent months that the public and the Army has sat up and taken notice. Our lives are being changed on a daily basis by the inroads of the microcomputer. It has invaded our kitchens, through the new microwave ovens, and the living room through the airconditioning regulating system. Even our newest automobiles have not been immune. The microcomputer has made itself felt in the home, industry, and the military.

The U.S. Army has been following the progress being made in this field through the Computer Systems Support and Evaluation Agency (USACSSEA). Several projects are now underway to procure small computer systems for Army-wide use.[1] The advent of this cost-effective device has caused several branches of the Army, who have not been in the computer business before, to seriously consider its use.

The Army Chaplaincy ought to give special attention to the use of this new tool. For years chaplains have been spending valuable hours in budgeting, bookkeeping, recordkeeping, and various other tedious jobs that could be computerized. Hours that could have been spent in ministering to the needs of individuals have been expended keeping up with the administrative load. Administrative work is certainly a necessary part of the chaplain's job but it often takes more time than its priority demands.

[1] Philip S. Hastings and Robert P. Gamino, "A View of Minicomputers," *Army ADP Review*, Department of the Army Pamphlet No. 18–10–9 (The Pentagon, Washington, D.C.: HQDA–CSSE–OP, January 1977), p. 2.

Chaplain Tatum, affiliated with the Independent Fundamental Churches of America, is the Community Chaplain for the Pirmasens area in West Germany. In addition to earning masters degrees in theology, religious education, and guidance and counseling, he has studied extensively in the field of electronics. His interest in the latter field is demonstrated by the fact that he holds Amateur Radio licenses in both the United States and Germany.

An extensive list could be compiled of ways in which the microcomputer could assist the chaplain in doing his work. The main limitation is one's own imagination and ingenuity. A partial list of what the device could do for the Chaplains' Branch would include:

1. Ledgers and sub-accounts for non-appropriated chaplains' funds.

2. Personal and background data on Reserve chaplains for immediate retrival.

3. Names and addresses of personnel who participate in religious programs with the capability of automatically printing address labels.

4. Automatic cataloguing of religious resource information and materials.

5. Ledgers and stock control for the religious book stores recently created by the TRADOC Chaplain's office.

6. Property inventory.

7. Data storage and recall—such as: attendance, number of counseling cases, studies held, religious classes conducted, etc.

8. Religious education and training of teachers, students and chaplains. Programs could correct wrong answers to questions asked by the computer and suggest material for obtaining the correct answer.

9. Word processing for mass production of original letters or for editing purposes.

Computers have always been known for their ability to work with numbers in processing data dealing with budgets, accounts payable, running ledgers, and the like. In recent years the ability to process words and handle non-numerical data has shown a tremendous upsurge. Many pages of information can be sent back and forth through microcomputers in a matter of seconds.

One of the advantages of this system is its simplicity of operation. Once the equipment has been set up and properly programmed, anyone with the ability to use a typewriter could be taught to run the computer. At the same time chaplain activities specialists could be taught, as part of their administrative training in school, how to execute various programs on the computer. Further assistance and training could be provided on the job by members of the Management Information Systems (MIS) who are resident on the installation.

WHAT IS A MICROCOMPUTER?

Modern computers as we know them today were developed over a period of thirty-five years. The first was a relay type computer built by Bell Telephone Laboratories in 1940. The first commercially available computer was not produced until 1952. It was made by Sperry Rand and consisted of vacuum tubes and electronic parts that filled whole rooms. With the invention of transistors and small-scale integration, computers shrank in size to the point where some today occupy less room than a desk top. Recent advancements have produced large-scale integrated circuits which pack thousands of transistors on a chip ⅜ inch by ¾ inch. These chips helped to produce the low cost mini and microcomputers we know today.[2]

The terms "minicomputers" and "microcomputers" are often used interchangeably. Minicomputers, however, range in price from $5000 to $80,000, while microcomputers start as low as $400 and range up to $5000 or more (depending on the peripheral hardware, such as teletypes and storage systems added to the central computer).

Another difference lies in the computer word length. Most minicomputers will accept a 16 "bit-word." Some have a 32 bit-word capability. A "bit" is a binary digit which the machine understands for processing purposes. Most microcomputers deal in a word length of eight bits (also known as a byte). The shorter word length somewhat limits the computer on addressing capability and the number of instructions that the unit will execute.

The typical microcomputer may have many components but basically it only requires three pieces: an input device, a processor, and an output device. The input device could be a set of switches or a keyboard that looks like a typewriter. The output device is usually a video display or an electrical printing device which produces a lasting copy. The most important component of any computer is the central processing unit (CPU), which is the heart of the microcomputer. Waite and Pardee indicate that:

> The CPU is a combinatinon of several "parts," interconnected in such a way as to permit certain logical operations to be performed. Computers of ten years ago required a fairly large enclosure to house the components of their CPU's. Swing-out logic gates holding rows of pc boards, interconnected by garden-hose-sized cable, were not an uncommon sight. Today, the microcomputer uses a CPU that is contained in an LSI chip. This is

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[2] William Barden, *How to Buy and Use Minicomputers and Microcomputers* (Indianapolis: Howard W. Sams and Company, 1976), pp. 8, 9.

the microprocessor, which, by itself is not a computer but is the main component in any microcomputer.[3]

To execute the kind of programs described earlier, a memory storage device would have to be added. Several new devices have been commercially produced in recent months. Most of the devices manufactured today use either of two means for storage: "floppy disks," or cassette tape. The floppy disk resembles a small, flexible phonograph record. It is much quicker to access than the cassette tape and has a greater storage capability. However, a floppy disk storage system is much more expensive than its cassette counterpart. Floppy disk systems start at $1000, while cassette storage systems start at less than $100.

New items of hardware are being added to the microcomputer market on a weekly basis. Several monthly journals have come into existence in recent months that deal exclusively with microcomputers. They advertise new and faster CPUs, compact "on-board" memory systems, keyboards, printing devices, video displays, and even speech synthsizing systems that will help your computer talk to you. Prices continue to come down as interest and sales continue to build.

SOFTWARE AND PROGRAM DEVELOPMENT

All is not a bed of roses when it comes to working with computers. A machine is still a machine, no matter how sophisticated. It must be given detailed instructions for every step it is to take. It has to be told what the information is, where to store it, when the information will be needed, where to move it when needed, and what to do with it once it gets there. Designing a program that will perform a certain function falls into the area of software.

In the past, someone had to spend tedious hours studying a set of instructions for the particular machine that had been purchased in order to use it with the data as anticipated. Fortunately even that job has been made a little easier by the invention of higher level languages which machines can be taught and which humans find easy to work with.

The most common computer language presently being used with microcomputers is known as BASIC. Several problem-oriented languages have come into use that have been a great help to computer programmers. Most of these languages, however, are difficult

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[3] Mitchell Waite and Michael Pardee, *Microcomputer Primer* (Indianapolis: Howard W. Sans and Company, 1976), p. 15.

to learn and somewhat difficult to apply. Thus BASIC came into usage out of a need for a new, simple language that was easy to learn and could be applied to most computer problems. Although the language is somewhat simplistic, it can be applied to numerical and non-numerical computing problems.[4]

A contract could be given to someone familiar with the needs of the chaplaincy to write programs in BASIC that would deal with some of the areas mentioned earlier in this paper. An example would be a program written to keep the general ledger and all the sub-accounts for the chaplain's fund at a major installation. The program would make sure that Catholic, Protestant, and Jewish sub-accounts were properly credited or subtracted from when transactions took place by way of deposits or payments. The general ledger would show the amount currently on deposit, daily activity of the fund, and what amount was on order but not yet paid. (Even the 1½% due to the Chief's Office each quarter could be automatically figured and printed along with current fund activity for inclusion with the check!)

The program for doing this could be punched on a paper tape, recorded on a floppy disk or cassette tape, or even put on a chip known as a PROM that could be plugged into the machine. These disks, chips, or tapes could be distributed throughout the system for use on those machines needing to run the same type of program. We'd have the additional advantage that each fund would be run the same and the data sent to the Office of the Chief of Chaplains each quarter and at the end of each fiscal year would have been compiled under the same formula. There would be no guessing as to how data was arrived at or whether each installation followed the right set of instructions.

Special programs could be written that might only have use at DACH or MACOM level. Such programs would be designed to consolidate information supplied from the field, to analyze it for trends, and to store it for future references. This method of quick access and storage proves invaluable when short suspenses are received to justify funds for a program.

Some installations may see a need to write special programs that would meet local needs. The local Family Counseling Center may be using a special psychological test with all its clientele. The computer could be programmed to automatically grade each test and even provide some simple analysis based on the answers given. The

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[4] John G. Kemeny and Thomas E. Kurtz, *BASIC Programming* (New York: John Wiley and Sons, Inc., 1971), p. 4.

Sunday School might want to store data on the number of students who attend each week, their ages and grades, the section of the post they come from, their attendance record, and special courses they have completed. The activity record of each student could be listed after his name and address.

The initial problem is getting a program written that will function according to the local need. The program would have to be field tested and all the "bugs" eliminated. Programs written and developed at the local level could be shared with other installations with similar needs.

Certain stock programs could also be written for the division in combat. There is no need for the computer to stay behind when the division chaplain's office heads for an extended field exercise or a combat situation. Microcomputers can be made rugged enough to survive the worst climate, can operate off batteries or generators, and can be made small enough to fit in a typewriter case. The division chaplain could keep up with supply levels, funds, personnel assignments, and statistics on all areas of chaplain activities.

FUTURE POSSIBILITIES

Assuming that some day soon microcomputers will be put to general use throughout the Army and the chaplaincy, several possibilities present themselves. It is not a difficult trick to interface microcomputers with each other over telephone lines so that data can be transferred from one office to another. The microcomputer is wired into a device known as a "modem" that converts the computer impulses to audio sounds that can be heard over a telephone receiver. The modem on the other end converts the audio sound back into electrical impulses that the computer can understand.

Through the interfacing of microcomputers at the installation level with the offices of MACOM chaplains or the Chief of Chaplains, important information could be sent to the field within seconds. The slower mail services would not have to be relied on except for bulky publications. (The U.S. Postal Service itself is giving serious consideration to such a system for sending letters across the nation.) Answers to queries from higher headquarters could be returned through the same computer chain.

Microcomputers could also be interfaced with larger computers that are in existence at most installations. This type of interface would allow the chaplain's office the capability of greater computing power and a larger storage capacity. The microcomputer would also have access to data that had been stored by the installa-

tion as a basis for other statistical records, *i.e.* the number of personnel by denomination assigned to each unit on the installation.

Other possibilities will present themselves as a system is put into action and as other developments are made in the field of computing. In weighing any future decisions the capability of existing computers and their computing power must be considered against the microcomputer on a dollar for dollar basis. (The smaller system can be asked to do too much or to do a job that could be done cheaper and quicker by an existing system.)

SUMMARY AND CONCLUSION

Microcomputers are indeed a new breed of machine. They are just beginning to find acceptance within the computer world. Although in its early months the microcomputer was used mainly for dedicated logic control, it is now moving swiftly ahead in the area of data processing. Thousands of small systems are "up-and-running" in small business and industry. With each passing month new developments bring the microcomputer closer to the speed and capacity of the older machines (such as the classic IBM 360).

What I have discussed in this paper is not some future fantasy that might come about if a system could be made to handle it. All of these things are possible now. In fact, some of them are being done in homes simply as a hobby! The equipment and technology to equip a chaplain's office to handle all of its processing needs are in existence now. The institution of a microcomputing system could save us thousands of manhours each year and free us to minister to the needs of individuals.

Why not train a few chaplains in the basics of computer science? They could oversee the establishment and institution of a system throughout the chaplaincy. They need not become computer experts. But a few trained chaplains, who understand the needs of the Corps, could easily develop computer programs to enhance the efficiency of our ministry.

The system could be tested on two or three major installations and a MACOM chaplain's office for research and development purposes. Once the problems have been ironed out and sufficient programs have been developed, further systems could be installed on a priority basis.

The speed of technological development in our age does not allow us the luxury to dream without acting. The time is fast approaching when services to the soldier in the field and in combat

situations will be conducted via television. Personnel and equipment will be moving so fast that a chaplain will find it impossible to be personally present with all of his people. (Vietnam began to illustrate that fact.) Even counseling might be performed over private radio frequencies with men and women far removed from the chaplain's office.

The computer is here to stay. With the development of the microcomputer, computer hardware is now at a price small offices can afford. There is no better time than today for putting these tools to work for the church and the chaplaincy.

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THE FUTURE OF THE CHRISTIAN CLERGY

The Rev. James V. Schall, S. J.

Depending on whether one is an optimist or a pessimist in these matters, any discussion about the future of the Christian clergy could be entitled either "The Vicarage on the Moon" or "Life Without Father" or "Just Call Me Swami." There is one more possibility, I suppose, which could be something like, "The Life and Times of Archbishop Henrietta Marie," but I shall prefer not to tread on such rocky grounds any further.

Recently, I chanced to see a perfectly horrid Polish film called "The Pharaoh." To my knowledge, the movie made a record number of historical anomalies, such as maintaining that the Jews baptized and the Egyptian priests forgave sins. Since the film was contemporary Polish, of course, it hinted that the main and permanent political problem was the struggle between a rather selfish clergy and a liberal government. Thus, there was an up-to-date air about the scenes, mostly anti-clerical, which is not something very new, come to think of it. Unfortunately—or fortunately—such a spectacular could not be taken seriously except to remind us of the long history of priesthood and religion among men and the very biased manner in which it is usually presented to modern audiences.

The ancient Egyptian concept of religion, now mostly lost to the Egyptians through Christianity itself and then Islam, had its static nobility about it. A couple of years ago, a kindly French Jesuit showed me through the great Museum in Cairo and guided me through the Pyramids at Giza. He recounted how the whole soci-

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Father Schall is a Jesuit Priest of the California Province. For the past 12 years he has served as an Associate Professor in the Department of Government, University of San Francisco, during the Fall Semester, and at the Gregorian University in Rome during the Spring Semester. He is a consultor on the Pontifical Commission on Justice and Peace. Recently, he accepted a position on the Government Faculty at Georgetown University, Wash, D.C., to teach mainly classical and Christian Political Theory. He has written extensively for American and European journals and is the author of seven books. The above presentation was delivered to the Serra Club, Modesto, CA, 7 Jan 1977.

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ety was organized in a permanence in worship before the source of life, a witness to man's refusal to believe in his ultimate passingness. The pyramids and the mummies in them were, quite literally, meant to last forever. No doubt one of the great similarities and differences in all religions, including Christianity, is in how they respond to this universal belief among humans.

Evidently, then, clergy have been around in great variety and for a long time. In "The Pharaoh," every time there was need for solemn religious music and chant, the Egyptian priests were amusingly heard to intone liturgical music from the Russian Orthodox Church. Christianity, of course, has always given the clergy a special status in the Church. Most orthodox theologians would hold that an ordained clergy and even hierachy are essential constituents of the Church from the beginning. Furthermore, there is the assurance that the Gates of Hell shall not prevail against the Church founded on Peter. Thus, the obvious conclusion would seem to be that Father will be in the Rectory for a long time to come.

There are some doubts about this, to be sure. Professor Roland Bainton, the distinguished Professor of Ecclesiastical History at Yale, was recently asked, "What is religion likely to be by the Year 2975?" His answer was not reassuring:

> The real question is—will Christianity survive? There's a great interest in religion today but a great deal of it goes into mystical movements—Zen Buddhism, transcendental meditation and the like—while others are going in for ecstatic movements which may be either Christian or non-Christian. The future is very uncertain. ("I Believe," *Modern Maturity*, December-January, 1976–77, p. 44)

Anyone who has watched, as I have, a line of American harikrishnas snake their way through the Piazza Di Spagna in Rome before the Shrine of the Immaculate Conception and the amused gaze of the well-dressed Italian locals and equally well-dressed, western-style, Japanese tourists, will grasp Professor Bainton's point. Since the defeats of Islam in the Eighth and Fifteenth Centuries, it has been Christianity that has been the primary missionary and moving religion in the world. Islam itself, however, is especially alive and active again, even in the West as the names of some of our leading athletes remind us. As Christians lose faith in their faith, their world immediately becomes subject to the older enthusiasms in a world that has forgotten what they meant in practice. The price of forgetting the price is undoubtedly doubly dear.

In a not unrelated vein, Msgr. George Kelly of St. John's University has graphically recounted the structural crisis in the

Roman Catholic Church and the probably great price society will have to pay for it. The doctrinal structure and obedience of professional theologians to the hierachy is now so challenged and confused in Msgr. Kelly's view that Catholics of post-Vatican II are in danger of repeating the liberal breakdown of modern Protestantism. ("An Uncertain Church," *The Critic*, Fall, 1976). The attempt of Catholic intellectuals and theologians to declare complete independence from the magisterium, with the logical result that the Professor poses as Pope, represents the crux of the confusion in the minds of believers about the meaning of their religion in the modern world. The Church that has no defined and enforced system of belief is doomed in this view. The result of no real orthodoxy is a skepticism and usually a counter orthodoxy.

Several years ago in a commemorative Issue of *The Saturday Review*, one devoted to the Year 2023, Theodore Hesburg, the President of the University of Notre Dame, initially responded to the question, "Will There Still Be God?" in this way:

> The easiest snap answer to the question is that if there will be no God in 2024, there isn't one now, either. Or, the other way around, if there is a God now, God will exist 50 years from now and 50 million years from now also, for that matter. (8/21/1974, p. 82)

Father Hesburg went on to suggest that science and religion—the older source of religious conflict—have never been closer together. Religion asks permanent questions and confronts realities that science does not. Thus, so long as men are about, there will be men of religion who will insist that these questions of our origin, destiny, of our sufferings, faults, and loves be asked. Because of them, men will be free to receive answers not exclusively based on doubt or skepticism.

Alexander Solzhenitsyn, in a famous Easter Letter to Pimen, the Orthodox Primate of Russia, accused him of betraying Christianity to the regime and cutting off the people from their traditional faith by cooperating with a regime that has no use for Christianity. Indeed, Solzhenitsyn holds that Christianity in the West has been culpably oblivious to the true plight of believers in his world. They have refused to suffer with others. Further, he believes the only true Christians of the future will be those who have suffered through the lies of Marxism. He sees an inability in the West, one rooted in spiritual values, to distinguish good from evil, a disease which will eventually destroy any civilization that succumbs to this belief. For Solzhenitsyn, the future of the faith lies with those who have returned to a simpler life, who have refused to com-

promise with the monstrous evils in the world, who refuse to call evil good.

On an even more sober note, perhaps, the noted Italian priest-journalist, Piero Gheddo, wrote a very realistic essay in the Milanese journal, *Mondo e Missione*, about the religious consequences of the fall of Vietnam. (Gennaio, 1976). In the light of these dire experiences, he tried to picture the kind of Church we must be prepared for. That much of our media, committed to the thesis that we are better off at any cost that this war is now behind us, ignores such questions should not overly surprise us. Basing himself on Chinese and Vietnamese experience, which saw him a close observer, Gheddo argued that Christians must now positively prepare, whether they like it or not, to live under a victorious Marxism in which all the values and institutions of the faith will be overturned and controlled. How are Christians practically and organizationally to survive? What will they be allowed to believe?

Gheddo holds that in a more completely controlled society such as the one being formed in Vietnam after the American defeat, there would be a complete control and reduction of ecclesiastical structure, no foreigners, no communication with Rome. Further, since internally no independent communication could be maintained, there could be no hierachy, nor even a priesthood. Aside from Poland and Yugoslavia, the structure of the Church is presently worse in these areas than in the First Centuries. Thus, a clergy in the traditional sense is no longer possible. The faith will have to go underground, but there can be no real underground so it will have to be interiorized. There will be no books, no instruction. All work and employment will be controlled by a counter philosophy that will brook no opposition.

In advance of this event, then, it will be necessary to destroy all records and lists of Christians belonging to them in order to protect the believers. All organizations will be dissolved. Gheddo summarized:

> "All else which is accessory, exterior, accidental falls little by little, voluntarily to destruction by itself. The essential and eternal things are invisible . . . ." Thus the clergy will have to be much more numerous at the family level. Bishops and clergy as in today's western democracies are no longer possible in Asian communist countries and even in Europe we know how they limit Christian numbers, submit them to state power, and strictly control them. It cannot be doubted that in Marxist countries we require a completely different type of clergy and also of religious life. The priest can no longer be a person diverse from others . . . . (p. 51)

So the future of the clergy in Marxist countries is very bleak even though in Poland for reasons peculiar to its history, the clergy is

experiencing something of a growth. But if the world continues to go more Marxist, as many Christians fully expect, this more somber perspective of Gheddo is the one most likely to emerge.

Even in Italy and France, the traditional Catholic countries, the main intellectual drive among Catholics is to adapt themselves to Marxism as the wave of the future. Recently, *The New York Times* did a piece on the renewal of the famous worker-priests in France in which priests try to regain contact with the largely Marxist workers. According to James Clarity, these priests try:

> to show their companions on the job that a priest can be a decent human being, willing to live a worker's life without preaching or attempting to attract people back to the formal Church.
>
> The worker-priests insist that the movement is not subtle propaganda geared toward conversion. "It is just to show people that a worker can also be a believer, to open up a kind of dialogue, to make people see that religion is not the opium of the people," a priest explained. (19 December 1976).

Such priests work at every sort of job from bellhop to file clerk, make about $125 a week, do not turn over their funds to a bishop. They do consult the bishop and do pastoral duties on weekends.

So in this radical diversity of prospects, what can be said of the clerical life? Today, we are familiar with women who insist they want to be priests and theologians who tell them that there is nothing wrong with it. We recognize that other theologians do not teach what the Church holds. We see the state positively discriminates against many institutions considered essential to religion such as schools and media presentation. We find doctrines, especially in the areas of life and death, coming to be held and enforced against the Christian conscience. We find the stable priesthood very unstable. We often discover that sermons begin to sound like nothing so much as freshman sociology, while forgiveness and guilt are claimed to be the exclusive turf of the psychiatrist or psychologist. We have seen Ireland, the home of so many clerics, become a symbol of religious bigotry, while in Rome the vital young seminarians are no longer from Europe or North or South America, but from Africa and parts of Asia. We should not be surprised if future bishops in the San Joaquin Valley go to Lagos or Nairobi to find priests for their churches instead of to All Hallows College in Dublin.

Perhaps the best way to go about approaching the question of the future of the clergy is to ask what will the clergy in fact do—a rather pragmatic question, of course, but a good place to begin. One of the answers that has seemed productive for our clergy, one often outlined by Paul VI, is that of service to the least of our brethren.

Needless to say, as Alexis de Tocqueville pointed out, most of the then incipient functions of the modern welfare state were originally pioneered by the religious and charitable impulses of the Christian Church. Men only learned to see and pay attention to the weak and innocent when they were commanded to love their actual neighbor, whoever he be, the suffering and the insignificant especially. One of the crises the modern state is undergoing, in fact, is what happens when these welfare and concern functions for the least, weakest, and poorest are evaporated of their Christian origins. Can the monk or the sister really be replaced by the bureaucrat? Recently, it can be argued, men and women will no longer work and extend themselves for anything or anyone unless for pure justice for which they are paid according to their power position in an organized group. We are already seeing, especially in the health field, that men are beginning to question whether there ought to be any concern for the least and the little in the first place. Society ought to be only for the best, we are told, not for the least. When we lose our beliefs, we also seem to lose our motives to keep alive and to help. We have demanded our rights only to discover that rights are not nearly enough, as Christianity has always known.

Many of the Christian clergy have accepted this "concern" level for the Christian presence as the essence of the faith. No doubt, there is no Christianity without this basic care. But this is the Second Commandment, not the First. And further, the well-being of the poor today is not exclusively Christian in power or in enthusiasm. The reverse question then must be also confronted: if we are alert for the poor and weak, are we then Christian? The Lord assuredly affirmed that a cup of water to the thirsty would suffice for salvation. And yet, it is paradoxical that the ideological forms of this concern for humanity are beginning to be used against actual human persons as well as against God and the Image of Man he revealed to us.

For this reason, then, I doubt if the major meaning and test of the Christian clergy in the next century will have to do primarily with concern for the poor in the classical sense of that term. Rather from the side of the Second Commandment, it will have to do with keeping alive in the world the relation of the vast and consistently underestimated potential of this earth, solar system, and universe to man, to encourage men not in fact to limit themselves to a narrow vision of their time and their physical place in the cosmos. The poverty problem is mainly a cosmic problem, as the beginning of *Genesis* already implied. Our recent era has been dominated by a pessimism as profound as any ever conceived, one at almost every

point contrary to the essential dogmas of the faith, a pessimism that has pitted the earth against man and caused him to doubt the riches and even existence of providence. It is ironic today that the God of creation is a much vaster God than that of many of our pessimistic scientists. And yet we really understand something of the immensity of our universe. For this reason, I suspect, one of the major functions of religion, and particularly Christianity which is the one religion that has confronted science and out of which science arose, will be to save science from and for itself. The need for a scientifically educated clergy has never been greater, exceeded perhaps only by the need of scientists to cease being so ignorant of religion. We are in an era almost the opposite of the Galileo crisis. This time, it is more often science that needs religion to see the stars and the cosmos in their ultimate meaning and order.

The major task of the Christian clergy, however, will have to do with the First Commandment, not the Second. This is to recognize that the transcendent God is to be worshipped as he is revealed to us. All else is secondary. Mankind has always searched for a god other than the true God. This most perfect lesser "idol" has been found in our era, the elevation of "humanity" to the highest place in our liturgy, society, and thought. This is indeed the idol most like God, the one most easily confused with him. It is for this reason that it is easy to eliminate the transcendent God in favor of our imminent one that has no connection outside ourselves. If we study the theological currents and presuppositions in our seminaries and universities today, we will see that at bottom this is the issue, the love of God verses the love of man, in an opposition never before structured in quite that manner. If this is so, the need and meaning of the Christian clergy in the future becomes ever more crucial for it is no less than that of keeping the connection between God and man, that connection revealed to us in the Incarnation. The clergy, as we know from the New Testament, can betray their God. That they do not remains one of the principle freedoms of men in the world.

We are not wrong, I think, to see that the "orthodoxy," as it were, of the Christian clergy is a central issue for society, a society taught by Christianity to care for the least of the brothers. But this orthodoxy has a validity and a need that does not derive from society itself but comes rather from the very finiteness of the human condition, from the human person's joy in acknowledging something beyond his own life and his very universe even. That this God has been revealed as Father, Son, and Spirit is the truth the Christian clergy is ordained to present and keep alive in the world. Thus, the clergy's future can only be measured by its ability and its wisdom in

keeping this central truth before the rest of us men, the human persons we know and are. This too is why, in the end, the world has need of the clergy in believing in what they profess. Anything less the world has already heard. And that is not enough.

BOOK REVIEWS

PUTTING YOUR LIFE ON THE LINE: SEVEN SERMONS FOR THE LENTEN/EASTER SEASON
Maurice A. Fetty
Abingdon, Nashville, TN ; 1977

The writer of these sermons agrees with Shakespeare's observation about the world as a stage upon which each of us plays a role. Since we are individuals, some of us approach the drama of life as if it were melodrama; as a result, many become ". . . characters who play a role but never get into it," making it hard to "really know who they are or where they stand."

In contrast to such an approach stands Jesus, who calls persons to "a life of authenticity by asking them to put their lives on the line, to take up their crosses and follow him." This is a difficult but authentic call. It is also "refreshing and rewarding, for once we really get into his act, we begin to understand what the play is all about."

The seven sermons explore some facets of Jesus' call to live authentic lives. For the first Sunday in Lent there is a presentation of Jesus as a new kind of teacher with a new kind of teaching. There follow sermons for the next four Sundays focusing on different aspects of personal commitment to the Christian faith. The issue of Jesus' authority as King of Kings and Lord of Lords is examined on Palm Sunday. The Easter sermon considers "the tenableness of the Easter faith." Each is a polished, well-organized, lucid effort. All are evangelical, soundly exegeted, aptly illustrated. The Scripture texts are not selected from the three-year lectionary series currently used by many church bodies and some individual congregations.

Maurice A. Fetty is, at 41, senior minister of Mayflower Congregational Church in Grand Rapids, Michigan. His work in this volume reflects a pastoral concern for raising individual levels of commitment and discipleship above that of mere "religious moochers and spectators." There are useful and valuable insights for preaching improvement involved here, along with some excellent devotional uses. It is recommended Lenten reading.

—WILLIAM E. PAUL, JR.
Chaplain (COL), USA

YOUR OWN STEPS ALONG THE WAY
Murray W. Neumeyer
United Church Press, New York; 1977

Here is a rare book which offers, between the same covers, a pastoral and congregational guide for examining ministry within a community. "The purpose of this book," says the author "is to set forth my own steps in doing Christian ministry. These steps are not presented as models. Rather, it is my hope that these ideas will stimulate creative alternatives for readers as they choose their own steps along Christ's way."

The book is a devotional, discussion, and how-to manual all wrapped in one. Clergy could use it privately or in groups for refreshment of their ministry. Adult laity groups could use it as a study guide and a reminder of their own ministry. (Scattered throughout the volume are appropriate prayers and discussion questions.)

The work is divided into six sections offering some stimulating thoughts on preaching, contemporary worship, supportive care, counseling, comforting the bereaved, and practical matters about the livelihood of preachers.

"Preaching is more than a call to verbal eloquence," says the author. His examination of the art is structured by a continual reminder of the heavy responsibility assumed by those who speak God's word. Contemporary worship is examined in light of one of his basic premises: "The object . . . is never to be bizarre. The object is to be radically obedient in a new age of discovering things to come in Christian ministry." The sections on supportive care and pre-marital counseling are independently valuable for discussion groups. And, for the congregation and pastor who are big enough to handle stark realities, the final few pages honestly examine the status and image of clergy—a healthy exercise for all God's people.

Murray Neumeyer is pastor of Bethel United Methodist Church in Camden, New Jersey. He holds an Ed.D. from Syracuse University and serves as a part-time instructor at Rutgers University. His book displays his obvious skill as an instructor as well as his understanding of the learning process. More importantly however, it displays his humility in the face of the overwhelming trust God has placed in his servants. "The servant of God everlastingly rejects the self-deceptive anticipation of having ever mastered the skills of ministry or the dimensions of full perfection in Christ," he writes. Then he appropriately concludes: "Accept this book as a supportive stimulus but recognize its limitations."

—RODGER R. VENZKE
Chaplain (LTC), USA

PAUL AMONG JEWS AND GENTILES AND OTHER ESSAYS
Krister Stendhal
Fortress Press, Philadelphia, PA; 1976

The author, a distinguished interpreter of the New Testament, characterizes this collection of theological reflections as being of "a playful, tentative character."

In the title essay he offers new ways of approaching an understanding of the Apostle Paul other than by the Western "beautiful spiritualizations of Pauline theology." He deplores the Western "shift in focus and perception" that blocked access "both to the original thought and the original intention of Paul" and produced teachings "detached from [Paul's] task, his mission, and his aim—to be the Apostle to the Gentiles."

There follow six very cogent exegetical studies of portions of the seven letters the author believes were "actually written/dictated/signed" by Paul (I Thessalonians, Galatians, I and II Corinthians, Philippians, Philemon, Romans). Perceived antitheses are explored between key words: call/conversion; justification/forgiveness; weakness/sin; love/integrity; unique/universal. This word-study approach to the biblical texts is aimed at helping to understand Paul's focus.

The next essay—"The Apostle Paul and The Introspective Conscience Of The West"—is a reprint from the *Harvard Theological Review*. It is also the basis of the first essay and is referred to as "both . . . a summary and . . . a more concise statement of what is at stake in our attempt to renew our acquaintance with Paul after nineteen hundred years."

A most interesting, previously unpublished address on "Judgment and Mercy" is the next essay. Here there is a call "to revive and revitalize the biblical meaning of judgment *(krisis)* . . ." which is "a double edged term—with mercy and vindication, doom and condemnation both held within it."

The paper on "Glossolalia—The New Testament Evidence" presents the contrasts between the Pauline vision and perspective, the biblical account of the first Pentecost experience (Acts 2), and the early Christians' thinking about it all. The author regards what he calls "the Pauline recipe" as "sound."

The final essay, "Sources and Critiques," presents two "over-arching concerns" of the author, *i.e.*, "the principles of biblical interpretation" and "the relations between the church and the Jewish people." It also contains some valuable bibliographical information plus a spirited reply to Ernst Kaesemann's critique of Stendhal's article on "Paul and the Introspective Conscience of the West."

Krister Stendhal is Dean and John Lord O'Brian Professor of the Divinity School of Harvard University. He is a clergyman of the Lutheran Church in America and author of numerous articles, papers, and essays, as well as a noted theological lecturer.

This is a stimulating *potpourri* of valuable insights and some revolutionary ideas. Stendhal is a theologian who uses ordinary language and ordinary common sense to produce some profound results. This book is recommended reading for chaplain preachers and teachers of the Christian faith.

—WILLIAM E. PAUL, JR.
Chaplain (COL), USA

POTSHOTS AT THE PREACHER: HANDLING CRITICISM IN THE CHURCH
James Allen Sparks
Abingdon, Nashville, TN; 1977

If ever the old adage, "You can't judge a book by its cover," were literally true, it certainly is in regard to this little paperback. The unfortunate cartoon jacket design and "catchy" title belie the seriousness of what's inside.

James Sparks, a specialist in Continuing Education for Clergy with the health science unit of the University of Wisconsin—Extension, is well qualified to present this much needed guide. A pastor with fifteen years of experience, he regularly conducts seminars on handling criticism.

Since "ministers frequently attract criticism," he sets out to discuss "how we are likely to respond to it, why we are so sensitive to it, and how we can use it to grow as persons." How we perceive criticism, he rightly points out, has a lot to do with our own self image. Similarly, for ministers especially, there is the necessity of honestly dealing with role expectations in light of our individual inadequacies.

The book is divided into two sections: "Coping with Criticism" and "Letting Criticism Work for You." Both deal frankly with criticism as a natural aspect of human coexistence and a particularly unavoidable element in the lives of clergy. The first section helps to defuse some of the pent-up anger that many ministers harbor because of improper response to criticism. After rationally examining the dynamics of criticism, the reader is then lead, in the second section, to recognize the value of seeing our actions from another's viewpoint.

Here's a book that offers solid help in a seldom-discussed area. It offers real meat for personal digestion and a great banquet for clergy-group gatherings. (There's even a section on criticism and the minister's wife.) I only hope the book isn't tossed aside by those misled by its "cute" cover to believe it's another collection of stale clergy jokes. Despite its title and outward appearance, *Potshots at the Preacher* is a serious and valuable work.

—RODGER R. VENZKE
Chaplain (LTC), USA

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